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ILLUSTRATIONS

OF

BIBLICAL LITERATURE,

EXHIBITING

THE HISTORY AND FATE OF THE

Sacred Writings,

FROM THE

EARLIEST PERIOD TO THE PRESENT CENTURY;

INCLUDING

BIOGRAPHICAL NOTICES OF TRANSLATORS, AND OTHER EMINENT BIBLICAL SCHOLARS.

BY THE REV. JAMES TOWNLEY,

Author of "Biblical Anecdotes."

VOL. III.

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Illustrations

OF

BIBLICAL LITERATURE.

PART THIRD CONTINUED.

CHAPTER VII.

SIXTEENTH CENTURY CONTINUED.

Roman edition of the Septuagint. Editors of the Septuagint. Italian Versions. Leo of Modena. Talmudical books prohibited. Spanish Version. Spanish or Antwerp Polyglott. Vatablus's Bible. Index Expurgatorius. South American Versions. India. Synod of Diamper. Akbar, Emperor of the Moguls. Persian Version. Geronimo Xavier. Ethiopic Version. Romaic Version.

ABOUT the time that the Sixtine edition of the *Vulgate* was published, another important Biblical work was undertaken and executed under papal patronage and authority. This was a revised and magnificent edition of the GREEK, or SEPTUAGINT translation. The design originated with Sixtus V. before his advancement to the pontificate, who, whilst cardinal, earnestly solicited Pius V. and Gregory XIII. to render that service to the church. The former of these pontiffs committed the care of the work to the Cardinals *W. Sirlet* and *Anton. Caraffa*, and associated with them several learned men, as *Latinus Latinius, Marianus Victorius, Paulinus Dominicanus, Emanuel Sa, Petrus Parra*, and *Ant. Agellius*. Pope Pius V. dying before the work was completed, Gregory XIII. who succeeded him, continued the design, and devolved the superintendence of it on Cardinal *Ant. Caraffa*, who

called in to his assistance, *Lælius*, his theologian, *Franciscus Turrianus*, *Petrus Ciaconius*, *Joannes Maldonatus*, *Fulvius Ursinus*, *Paulus Comitolus*, *Joannes Livinejus*, *Petrus Morinus*, *Barth. Valverdi*, *Robertus Bellarminus*, *Franciscus Toletus*, and *Flaminius Nobilius*. This committee assembled several days in every week at the palace of Cardinal Caraffa, to examine the different MSS. collected for the purpose of being collated with the celebrated *Codex Vaticanus*, an ancient and valuable MS. formerly preserved in the Vatican Library, supposed by *these* critics to have been written in the fourth century, but by others, to be of the fifth, or sixth century. Some parts of this MS. being faded, or injured by age, the defects were supplied from two ancient MSS.; one belonging to Cardinal Bessarion, and the other in the possession of Cardinal Caraffa, brought from a library in Calabria. The Vatican MS. is written in uncial characters, without distinction of chapters, verses, or words, and without accents or spirits. After nine years labour, from 1578 to 1587, this edition was published under the auspices of Sixtus V. who had during that period obtained the tiara, and to whom the work was indebted for unceasing patronage from its commencement, during his cardinalate, to its successful termination. It was printed at Rome, in 1587, fol. by Francis Zanetti. The *Greek Text* was first published alone, but, in 1588, was followed by a *Latin* translation, by Flaminius Nobilius, principally taken from the *Itala*, or old Latin version. The *Vatican* text was reprinted by Bishop Walton, in the London Polyglott, 1657, and forms the basis of the celebrated edition commenced by the Rev. Dr. Holmes, dean of Winchester, and continued, and now in the course of publication, by the Rev. J. Parsons, M. A. of Oxford.[1]

(1) Clement, Bibliotheque Curieuse, IV. pp. 15—17.
Horne's Introd. to the Critical Study of the Bible, I. p. 279.
Le Long, edit. Masch, pt. ii. vol. II. sec. 1, § 57. pp. 275—283.

Several of the learned critics engaged in the publication of this edition of the Septuagint, were also employed in the papal edition of the Vulgate, and of some of the others we merely know the names, as PAULINUS DOMINICANUS, and PETRUS PARRA; of the rest, some information has been preserved.

WILLIAM SIRLET, or SIRLETTI, a native of Squilaci, (Erythræus says of Stili,) in Calabria, was raised to the cardinalate by Pope Pius IV. who also made him librarian of the Vatican, at the solicitation of St. Charles Borromeo. He was a man of extensive learning, and excellent character. He died in 1585, at the age of seventy-one, leaving behind him a large collection of curious books. These were offered to Cardinal Montalto, nephew to Pope Sixtus V. for 6000 pistoles, but the pope prevented the purchase, saying, "*His* instructions would serve him instead of books whilst he was alive, and after his death, he would have something else to do than read."[2]

LATINO LATINI, in Latin *Latinius*, was the last survivor of the family of the *Latini* of Viterbo, where he was born, about A. D. 1513. He acquired an extensive knowledge of the belles lettres and sciences, and was chosen, with other learned men, in 1573, to correct Gratian's "Decretal," in which great work he took much pains. He spent many years in correcting the works of the Fathers, paticularly those of Tertullian. His observations were given to the public under the title of *Bibliotheca sacra et profana, sive observationes, correctiones, conjecturæ et variæ lectiones.* He died January 21st, 1593, at Rome.[3]

MARIANUS VICTORIUS, or VICTORINUS, a native of Ameria, or Amelia, a city of Italy, noted for his acquaintance

(2) Nouv. Dict. Hist. VIII. p. 478.
Leti's Life of Sixtus V. pp. 177. 317.
(3) Dupin, Nouvelle Biblioth que des Auteurs Ecclesiastiques, XVI. p. 157. Utrecht, 1730, 4to.

with the Ethiopic tongue, which he had acquired in 1552, by the assistance of an Ethiopian monk, named Peter. Pope Pius V. raised him to the see of Amelia, in 1571, and in the following year translated him to Rieti, soon after which Victorius died. He wrote, 1. *Emendationes, et Notæ ad Hieronymi Opera*, Antwerp, 1579; 2. *Æthiopicæ linguæ Institutiones*, Romæ, 1552, incorrectly stated by Le Long, tom. II. to be 1652; 3. *Liber de Origine Italiæ*; 4. *Commentarius de Antiquis Pœnitentiis*; 5. *De Sacramentis Confessionis Liber*, Romæ, 1566.[4]

Emanuel Saa, or De Sa, a learned Portuguese, was born in 1530, at Conde, in the province of Douro, and entered the society of the Jesuits, in 1545. After having taught at Coimbra and Rome, he devoted himself to the pulpit, and preached with success in the principal cities of Italy. He died December 30th, 1596, at Arona, in the diocese of Milan, whither he had retired for want of health. His chief works are, 1. *Scholia in IV. Evangelia*, Anvers, 1596. Lyons, 1610, Cologne, 1628; 2. *Notationes in totam sacram Scripturam*, Anvers, 1598, Cologne, 1628. These annotations are highly commended as concise, literal, and useful. 3. *Aphorismi Confessionarum*, printed first at Venice, 1595, 12mo. and said to have employed him for forty years. It seems to be a set of rules for confessors, in cases of conscience. As it was supposed to contain certain dangerous positions, it underwent so many corrections and emendations before the pope would license it, that it did not appear until the year before the author died. The French translations of it have many castrations.[5]

Franciscus Turrianus, or Torrensis, of Herrera, in the diocese of Valencia, in Spain, according to Thuanus, or of Leon, according to Alegambe, or

(4) Ughelli Italia Sacra, I. pp. 124. 342. Romæ, 1644, fol. Colomesii Italia Orientalis, pp. 107, 108.
(5) Nouv. Dict. Hist. VIII. p. 234. Chalmers' Gen. Biog. Dict. XXVII. p. 1.

of *Torres*, according to others, employed the greater part of his life in searching the libraries of Italy, for the unpublished works of the Greek Fathers, in order to give them to the public, accompanied with a translation. After having assisted at the council of Trent, he entered the society of the Jesuits, at an advanced age, in 1566, and changed his name from *Torrensis*, to *Turrianus*. After he became a Jesuit, he retired to Ingolstadt, in Germany, and there continued his literary labours, until he was recalled to Rome, where he died, November 21st, 1584, aged nearly 80. His works are numerous, but not greatly esteemed, on account of the want which they discover, of critical taste and judgment.[6]

Petrus Ciaconius, or Chaco, was born at Toledo, in Spain, in 1525. Being naturally of a studious disposition, he applied to learning with indefatigable diligence, and, notwithstanding the obstacles presented by the indigence of his parents, rose to eminence as a literary character, and was regarded as one of the first critics of the age. Whilst at the university of Salamanca, he distinguished himself by his progress in the studies of theology and philosophy, his knowledge of the mathematics, and his acquaintance with the Greek tongue. Under the pontificate of Gregory XIII. he was charged with the care of revising and correcting the Bible, the decretals of Gratian, and the works of the Fathers, and other ancient authors printed at the Vatican press. He was also employed by the same pontiff, in reforming the calendar, along with Clavius, and others. As a reward for his learned labours, he was made a canon of Seville. He died at Rome, in 1581, at the age of 56. His pro-

(6) Dupin, Nouvelle Bibliotheque des Auteurs Ecclesiastiques, XVI. pp. 131, 132.
Nic. Antonio, Biblioth. Hisp. I. pp. 371, 372.
Monumenta Litteraria, ex Hist. Thuani. p. 232. Lond. 1640, 4to.

found erudition was only equalled by his modesty and humility. He was fond of retirement, and used to call his books, his "faithful companions." He wrote learned notes upon Arnobius, Tertullian, Cassian, Cæsar, Pliny, Terence, &c. He was likewise the author of some separate little treatises, one particularly, *De Triclinio Romano*, which, with those of Fulvius Ursinus, and Mercurialis, upon the same subject, was published at Amsterdam, 1689, in 12mo. with figures, to illustrate the descriptions.[7]

JOANNES MALDONATUS, a Spaniard of noble family, was born at Fuente del Maestro, a village in the province of Estremadura, in 1534. He received his education at the university of Salamanca, under Dominic Soto, and Francis Tolet; and afterwards taught philosophy, divinity, and the Greek language, in that seminary. Having entered into the society of the Jesuits, he was called to Rome, where he taught theology in their college, and assumed the habit of the order. When the college of the Jesuits was established in Paris, in 1563, he was sent thither by his superiors to teach philosophy, and there became the strenuous antagonist of Calvin. His lectures were so popular, that he was frequently obliged, from the crowds which attended, to deliver them in the court, or the street. In 1570, he was sent with nine other Jesuits to Poitiers, where he read lectures in Latin, and preached in French. Afterwards he returned to Paris; but having been accused of heresy, and of procuring a fraudulent will in favour of his order, though honourably acquitted, he retired to Bourges, where the Jesuits had a college, and remained there about a year and a half. He was then called to Rome, to assist in the publication of the "Septuagint," and after finishing his *Commentary upon the Gospels*, in 1582, he was, early in 1583, found dead in

(7) Dupin, Nouv. Biblioth. des Auteurs Ecclesiastiques, XVI. p. 123. Chalmers' Gen. Biog. Dict. IX. p. 345.

his bed. His most celebrated work is the before-mentioned "Commentary," which has received high encomiums from both Papists and Protestants, as a judicious and excellent exposition.[8]

FULVIUS URSINUS was the illegitimate son of a commander of the order of Malta, of the Ursin family, and was born at Rome, December 2nd, 1529. His mother and himself were turned out of doors by the unnatural father, and reduced to great poverty; but the early appearance of talents recommended Fulvius to the notice of Gentilio Delfini, a canon of Lateran, who took him under his protection, instructed him in classical literature, and at length obtained considerable preferment for him in the church of St. John of Lateran. He was afterwards taken into the service of the Cardinals Ranutius, and Alexander Farnese, who rewarded him liberally, and thus afforded him an opportunity of collecting a great number of books and ancient MSS. and employing them for the benefit of literature. He corresponded with the most eminent literary characters of Italy; and contributed much valuable assistance to the authors of that period.

His skill in discovering the antiquity and value of MSS. was uncommon, and seems to have been considered by him as an important secret. He died at Rome, January 18th, 1600, at the age of 70. In his will, which is appended to his life by Castalio, Rome, 1657, 8vo. he bequeaths two thousand crowns to Delfini, bishop of Camerino, probably a near relation of his early patron. He was the author of several learned works, as *De Familiis Romanis*; an appendix to Ciaconius's treatise, *De Triclinio*; *Notes* on most of the Roman historians, &c. He also caused engravings to be made of a large collection of statues, busts, &c. and published them under the title of *Imagines et Elogia Virorum illustrium, et*

(8) Alegambe, Biblioth. Scriptor. Soc. Jesu. pp. 255—257. Chalmers' Gen. Biog. Dict. XXI. pp. 176—178.

eruditorum, &c. Mr. Pinkerton, however, says, that this work is not to be depended upon, and prefers that of Canini, as better, although far from perfect.[9]

Paulus Comitolus, was a Jesuit, born at Perusium, in Italy, where he died February 18th, 1626, aged 80. He was accounted one of the best casuists of his order. He left several works, regarded as valuable, as *Consilia Moralia*, &c.[10]

Joannes Livinejus or Livineius, was a native of Dendermond, in the Austrian Netherlands. Levinus Torrentius, bishop of Antwerp, his maternal uncle, inspired him with a taste for Sacred literature. Visiting Rome, he was employed by Cardinals Sirlet and Caraffa to translate and publish the works of the Greek Fathers. He was afterwards canon and theologal of Antwerp. He died in 1599, aged 50. He was a good critic, but his style was harsh. He laboured with William Canterus, an eminent linguist and philologer, of Utrecht, in examining and collating several MSS. of the LXX. Their observations were incorporated in "Plantin's Polyglott." He was likewise the author of various translations from the Fathers.[11]

Sixtus V. who is said to have been "born for great things," did not, if we may depend upon his biographer, confine his Biblical labours to the publication of the *Vulgate* and *Septuagint*, but added to them an edition of the Bible in the vernacular Italian. The following curious account of it, and of the event of its publication, is given by Gregorio Leti, an Italian, of a considerable family, who flourished in the seventeenth century, in his *Life of Pope Sixtus V.* written originally in Italian, and translated into English by Ellis Farneworth, M. A.

"He (Sixtus V.) had caused the Vulgate *Latin* edition of the Bible to be published the last year, which occa-

(9) Chalmers' Gen. Biog. Dict. XXX. pp. 168, 159.
(10) Nouv. Dict. Hist. III. p. 31.
(11) Nouv. Dict. Hist. V. p. 295.

sioned a good deal of clamour in the world; but nothing like what there was this year, upon his printing an ITALIAN version of it. This set all the Roman Catholic part of Christendom in an uproar. Count *Olivarez*," (ambassador from the king of Spain,) "and some of the cardinals, ventured to expostulate with him pretty freely upon it, and said, 'It was a scandalous as well as a dangerous thing, and bordered very nearly upon heresy.' But he treated them with contempt, and only said, 'We do it for the benefit of you that don't understand Latin.' The most zealous of the cardinals wrote to the king of Spain, entreating him 'to interpose, and think of some remedy for this evil, as he was more interested in it than any one else, with regard to the kingdoms of Naples and Sicily, and the duchy of Milan; for if the Bible should come to be read there, in the vulgar tongue, it might raise scruples and uneasinesses in the consciences of those people: as it was besides, one of the first principles of heretics, to read the Scriptures in the common tongue."

"PHILIP, who was a famous bigot, ordered his ambassador, 'to use his endeavours with the pope, to suppress this edition, as it would give infinite offence; and said, if he did not, he should be obliged to make use of such means to prevent its being read in his kingdoms, as his zeal for true religion suggested, and the Almighty had put in his hands.' *Olivarez*, having received these orders, immediately demanded an audience of the pope, and represented to him with much warmth, 'how disagreeable this new version was to his master, and what scandal it gave to his whole court.' Sixtus suffered him to harangue, with great vehemence, for above an hour, and when he was come to the end of his career, made no answer. Upon which the count said, 'Won't your holiness be pleased to let me know your thoughts upon this matter?' 'I am thinking,' said Sixtus, 'to have you thrown out of the window, to teach other

people how to behave when they address themselves to the pontiff;' and immediately withdrew into another apartment."

"The poor ambassador, who was sufficiently acquainted with the temper of Sixtus, made haste out of the Vatican, expecting he would have been as good as his word; and when he got home, and had recovered his spirits a little, said, 'Thank God, I have had a great escape to-day.' The king of Spain, thinking himself highly affronted by the ill usage and contempt shewn to his ambassador; by the pope's unwillingness to assist the league; by his countenancing the king of Navarre and his party; by the publication of the BIBLE in the ITALIAN tongue, contrary to his remonstrances; by the little care he took to support the Catholic interests in England; and the designs which he knew he harboured upon the kingdom of Naples; notwithstanding his great zeal for religion, and the respect he had always professed for the holy see, called together the *Council of Conscience*, and demanded of them, 'What methods were most proper to be taken with such a pope?' They told his Majesty, 'That he both might and ought in conscience to convoke a general council in his dominions, first acquainting the pope with his design, and, (if he opposed it,) to cite him to appear before it, where he would certainly be deposed, and another elected; as he had presumed, on his own head, to do things that approached very near to heresy."

"When they had delivered this as their opinion, the king ordered letters to be written to his ambassador, at Rome, to consult the cardinal of Toledo, (whom he looked upon as a saint,) with all the other cardinals that were most zealous for the honour of the Spanish nation, and commanded him, if they approved of it, to take the opportunity of some solemn festival, (where the pope should be present,) to notify to him in public, 'his resolution of assembling such a council at Seville, to consider

what was fittest to be done for the service of God, and the glory of his holy religion, since he took upon him to do every thing without the advice, and often contrary to the opinion of his consistory, and had preposterously caused a BIBLE to be published, that had given offence to all Christendom."

"Though Olivarez had already received sufficient proof of the roughness of the pope's disposition, and was pretty well assured he would not suffer his authority to be called in question, yet, in obedience to his master's commands, he prepared a writing, by way of notification to the council, which he intended to deliver soon after, at a solemn cavalcade that the pope had appointed upon his going to reside, for the first time, at the palace lately built near *St. John's de Lateran.*"

"Sixtus was informed of this by his spies, the night before it was to be put in execution, and of the time and place where the writing was to be presented to him; upon which he sent in all haste for the governor, and two masters of the ceremonies, and understanding from them, that every thing was in readiness for the cavalcade the next day, he told them, 'he had altered his mind as to the order that was to be observed in the procession; that it was his pleasure they themselves should immediately precede his person, the common hangman going next before them, with a halter in his hand, and before him 200 of the guards, four and four; and that if any person should dare to offer a paper or writing to him, they should order the hangman to fall upon him that moment, and strangle him, without further ceremony, though he were an ambassador, king, or emperor.' These orders were repeated the next morning, to the great surprise of the governor, who, though he was not acquainted with the reasons, took care, however, to marshal the cavalcade exactly as he was commanded."

"The ambassador was acquainted with this disposi-

tion, (as it was supposed,) by the pope's private directions, just as he was coming out of his house to deliver the writing, and was so terrified with it, that he once designed to have left the city immediately, and retire to Naples; but his pride at last got the better of that resolution, as he thought such a step would be a blot upon his character: for which reason he ventured to stay in his palace, and, barring all the gates and doors, threw the writing into the fire, and went to his prayers, recommending himself to God, and expecting to be strangled as soon as ever the cavalcade was over; though we may take it for granted, that Sixtus only designed to frighten him, and make him desist from his undertaking. And it is very probable, that Sixtus, by this spirited manner of proceeding, crushed a schism in the embryo, that might have long disturbed the peace of Christendom; for when King Philip saw how difficult it would be to deliver the writing that was necessary for that purpose, and what tumults and distractions might be occasioned by a council, he dropped his design, and thought it would be better to revenge himself upon the pope some other way, that might not be prejudicial to the church.[12]

Leti, the writer of this account, apprehensive that his statement would be contradicted by the zealous partisans of Rome, defends its correctness, and presents his reader with the following proofs of its authenticity. "Some authors," says he, "have ventured to assert that Sixtus never published any such edition; which is most notoriously false, as may easily be proved, not only from the authentic testimony of many writers of that time, but from several copies that are now actually to be seen in the grand duke of Tuscany's library, that of St Laurence, the Ambrosian at Milan, not to mention two in the public library at Geneva, and several others. Philip Brietius, a learned Jesuit, says, in the 347th page of the

(12) Leti's Life of Pope Sixtus V. B. x. pp. 562—567.

second part of his *Annals,* printed at Paris, in the year 1663, 'Inter hæc mortuus est Romæ Sixtus V. editis Bibliis Sacris in linguâ Italicâ, quæ tantum negotii nobis exhibuerunt; quibus et præfixerat Bullam non fuisse, postea compertum est, nec adhibitos in consilium penitos viros, ut perperam in eâ ipse profitebatur, &c. Sed tum huic contradicere audebat nemo, et fertur Hispanico Legato constantius resistenti perniciem parasse.' And besides the common report that was in every body's mouth at Rome, I remember myself to have seen, in a MS. giving an account of the transactions of those times, that the cardinal of Toledo, who most violently opposed this measure, when he found the pope resolved to persist in it, contrary to the advice of the wisest and most learned cardinals, as well as the repeated instances of Count Olivarez, said, 'How has God abandoned his church! may he be pleased to deliver us soon from this wicked pope."[13]*

(13) Leti's Life of Sixtus V. B. x. p. 564.

* As the evidence in favour of the existence of this *Italian* edition of the Scriptures rests principally on the credit of Leti, the following testimonies are adduced to assist the reader in forming his estimate of the dependence to be placed on the account he has given us. Gibbon, the celebrated historian of Rome, thus characterizes our author and his work: "A wandering Italian, Gregorio Leti, has given the 'Vita di Sixto Quinto,' (Amstel. 1721, 3 vols. in 12mo.) a copious and amusing work, but which does not command our absolute confidence. Yet the character of the man, and the principal facts, are supported by the 'Annals' of Spondanus and Muratori, and the contemporary 'history' of the great Thuanus." *Decline and Fall of the Roman Empire,* vol. XII. ch. lxx. p. 392. 8vo.—Prosper Marchand, in his *Histoire de la Bible de Sixte Quint,* refers to him as "Historien assez exact de Sixte V." See *Schelhornii Amœnitates Literariæ,* IV. p. 438.—Mosheim, however, is not equally favourable in his judgment of Leti's "Life of Sixtus," but says, "the relations it contains, are, in many places, inaccurate and doubtful." *Eccles. Hist.* by Maclaine, IV. p. 195. 8vo.

Gregorio Leti was born at Milan, 1630. In 1657, he made a public profession of the Protestant religion at Lausanne. He then settled at Geneva, where he resided for about twenty years, and was presented, in 1674, with the freedom of the city, an honour never before granted to a stranger. He afterwards spent some time in France and England, and then went to Amsterdam, and had the office of historiographer in

This whole story is, however, warmly denied by the Roman Catholic writers, and particularly by Le Long, (in his *Bibliotheca Sacra*, tom. I. p. 357. Paris, 1723,) who affirms, that no copy of the edition is to be found in any of the libraries specified by Leti, and regards the relation as utterly false.

It is, nevertheless, worthy of remark, that Le Long does not deny the accuracy of his quotation from the *Annals* of Brietius; nor, so far as I have been able to discover, have any contemporary writers disputed his statement, though he affirmed the fact of the publication of the Italian Bible, by Sixtus, in a satirical dialogue, published anonymously in 1677, under the title *Il Vaticano Languente*. The first edition of the *Vita di Sixto V.* was printed at Lausanne, 1669, 2 tom. 12mo.

Several Protestant writers have considered the narrative of Leti as worthy of credit, and have endeavoured to account for the extreme rarity, or rather *non-existence* of copies of the Italian Bible, by supposing the opposition of the king of Spain, and of the cardinals, to have caused the suppression and destruction of all that had not been distributed, or that could possibly be procured. Among these may be reckoned Bayle, J. F. Mayer, Wagenseil, Vogt, &c.

The discordancy of opinion on this subject, and the absence of decisive evidence, still leave it doubtful whether Sixtus published an edition of the *Italian* Bible, and the reader must be left to form his own judgment, according to his views of the evidence adduced. It is, however, certain, that whether Sixtus patronized the *Italian* Scriptures or not, several editions of the whole, or parts of them, were printed about that period, both by

that city. He died suddenly, June 9th, 1701, aged 71. A panegyric upon him, by his son-in-law, the very learned John Le Clerc, is inserted in Moreri's *Dictionnaire*, printed at Amsterdam. *Mem. pour servir a l' Hist. des Hommes Illust.* Paris, 1727. tom. II. pp. 361—381. 12mo.

Catholics and those who had embraced the reformed religion. *Brucioli's* translation was reprinted, in 1548, 8vo. 1551, 4to. and again in 1579, 4to. *Malermi's* version was also reprinted at Venice, by Bendoni, in 1553, and 1558, fol.; by And. Muschius, in 1566, 4to. and lastly by Jerom Scot, with the Vulgate version, in 1567, fol. This edition is said to be "purged from all mistakes, and published with the permission of the congregation of the inquisition." Le Long also mentions several editions of the PSALMS, PROVERBS, &c.[14]

The persecution which raged against those who embraced the doctrines of the Reformation, obliged many natives of the Italian states to flee for safety to Geneva, where they established a church, in 1551. *Maximilian de Martinengo,* a near kinsman of the counts of Martinengo, an illustrious family of Italy, was their first pastor. It was natural for him to wish to place the Bible in the hands of his flock, the translation of Brucioli, the only one they possessed, needing revision, to render it more intelligible and conformable to the original. MASSIMO THEOPHILO DA FIORENZA, an Italian, who had embraced the doctrines of Calvin, had corrected the NEW TESTAMENT, and published it at Lyons, in 1551, in 16mo. and *Jean de Tournes* reprinted it, in 1556, in 16mo. The Reformed of Geneva, agreeably to the wish of their minister, published a new edition of it in 1555, in 8vo. with the *French* version in a parallel column. *William Rouille* followed the example, and, in 1558, published a NEW TESTAMENT, at Lyons, in 16mo. in which one column contained the *Latin* version of Erasmus, and the other, an *Italian* translation according to that version. To his edition the same *Summaries* of the chapters were prefixed as in that of 1555; and in which the doctrines of the reformers were explicitly stated; thus, the *summary* of

(14) Le Long, Biblioth. Sacr. I. pp. 355—358. Paris, 1723.
Walchii Biblioth. Theolog. IV. p. 128.

the 3rd chap. of the Epistle to the Romans states, that the apostle proves—that the Jews and Gentiles are alike sinners; shews the respective offices of the law, and faith; and concludes that all our righteousness is of divine grace, *by faith* in the blood of Christ, and not by the law, *nor by works*. The *summary* of the 4th chap. of the same epistle ends by saying, that the conclusion of the apostle in it is, "that the *faith alone*, of Christ, justifies." *Nicholas des Gallars* collated again this translation with the Greek; *Theodore Beza* revised it; and *Fabius Tudeschi* printed it in 1560, in 8vo. The Italian Protestants of Geneva, desirous also of a new edition of the whole Bible, undertook the correction and revision of Brucioli's version of the OLD TESTAMENT; and, after spending three years in rendering it more perspicuous, and conformable to the Hebrew, added to it the NEW TESTAMENT, of *Gallars and Beza*, and published the whole in 1562, in fol. (or according to Le Long and Walch, in 4to.) from the press of Francisco Durone, of Geneva.[15]

The Jews, likewise, who were natives of Italy, were desirous of possessing an *Italian* translation of the Old Testament, and especially those of them, who, from various reasons of commerce or conscience, were resident in the East, or other countries distant from Italy. R. DAVID DE POMIS, a Jewish physician of Spoleto, author of an Hebrew, Latin, and Italian Lexicon, entitled *Tzemach David*, Venice, 1587, fol. translated ECCLESIASTES; which was printed with notes, and the original *Hebrew*, at Venice, by Jordan Ziletti, in 1578, 8vo. with the title, "Discorso intorno l' humana miseria, et sopra al' modo di fugirla, &c." In the preface to this lexicon, he says, he had also written expositions of the books of JOB and DANIEL, similar to those on "Ecclesiastes," which renders it probable that he had also translated those books. An *Italian* translation of the PROVERBS OF SOLOMON, in

(15) Clement, Bibliotheque Curieuse, IV. pp. 57—59.

Hebrew characters, accompanied an edition of the Hebrew text, printed at Venice, without date. LEO OF MODENA, whose true name was R. JUDA ARIEH, meditated an entire version of the Old Testament, but was prevented by the injunction of the inquisition. Frustrated in this design, he turned his attention to the formation of an Hebrew and Italian lexicon of the Bible, which was published at Venice, with the title, *Golath Jehuda*, in 1612, 4to. and at Padua, in 1640. In the preface to this work, he thus speaks of his intended version of the Old Testament; "The Spanish, Greek, German, and other Jews, who reside in the East, have each of them, except the Italian, the Bible in their own tongue; on this account, I was induced to think of publishing a new translation, &c." He has, however, afforded all the help he could, by his lexicon, in which he has explained, what he regards as the most difficult passages, and given them in pure Italian.[16] This rabbi was born at Modena, about 1574, and was for a considerable time chief of the synagogue, and esteemed a good poet both in Hebrew and Italian. He was the author of a work on the *Passover*, illustrated with plates, written in Italian, and printed in Hebrew characters, Venice, 1609, fol.; and also of a valuable work on the ceremonies and customs of the Jews, entitled *Istoria de Riti Hebraïci vita et Osservanze de gli Hebreï di questi Tempi;* the best edition of which is said to be that of Venice, 1638, 8vo. It has been translated into Dutch, Latin, French, and English. The French translation is by Richard Simon, who added supplements, relating to the sects of the Karaites and Samaritans. An English translation, a copy of which is before me, is by Edmund Chilmead, master of arts, and chaplain of Christ church, *Oxon.* Lond. 1650, 16mo. Leo died at Venice, in 1654.[17]

(16) Le Long, I. p. 360; and II. pp. 1186, 1187; Paris, 1723.
(17) Le Long, II. p. 806, Paris, 1723. Chalmer's Dict. XX. p. 181.

The interdiction of the Bible in the vernacular tongue was not the only instance of persecution which the Jews experienced from the pontifical authority. Julius III., in 1554, had issued a bull, dated May 29th, addressed to the "patriarchs, archbishops, and bishops of the Roman see, against all Jews, retaining the *Talmudical*, or other books, in which the name of JESUS was blasphemously or ignominiously named; and directing that after four months from the date of the bull, the synagogues and houses of the Jews should be searched, and if any such books were found, those who had them in possession should be punished, and their goods confiscated; and if contumacious, or otherwise deserving of it, be put to death."[18] Pius IV., who was raised to the papal chair in 1555, issued another inhibitory bull against Jewish books, in which he distinguished those which only explained the Jewish religion, and permitted them to be retained, but commanded the others to be burnt.[19] Clement VIII., in 1593, imitated his predecessors, by issuing a bull, by which all Talmudical and other Jewish writings which contained any thing derogatory to the Scriptures, the doctrines of the church, or the Romish hierarchy, were "forbidden to be translated, printed, edited, or transcribed; or under any pretence to be read, or heard, possessed, bought, or sold, given, or bartered, under pain of punishment, at the discretion of the diocesan, and confiscation of goods, if Jews; or of the great excommunication, if Christians; all former permissions being revoked. The books to be delivered up within ten days, if in Rome; or if beyond the limits of the city, within two months from the 28th of February, the date of the bull." Paulus Piasecius, bishop of Przmysl, in his *Chronic. Gestorum in Europa singularium*, f. 112,

(18) Cherubini Magnum Bullarium, I. p. 804. Lugduni, in 1673, folio.

(19) Basnage's History of the Jews, B. vii. p. 723.

says, that in consequence of this mandate, "nearly 10,000 copies of this kind of books were collected, and burnt, in the city of Bergamo only."[20]

Instead of permitting the Jews the free use of the Scriptures in the vernacular tongue, the church of Rome adopted measures of constraint, and attempted their conversion to Christianity, by means, which only served to increase their repugnance to the religion of Christ. Gregory XIII. by a bull, dated September 1st, 1584, ordered, "that wherever a sufficient number of Jews resided to constitute a synagogue, all of them, of both sexes, who were above twelve years of age, should assemble together once in the week, in some appointed place, but not where divine service was usually performed, when a master in divinity, or some other proper person, who should receive a suitable stipend, should deliver a sermon or lecture, if possible, in the Hebrew tongue, to prove from the writings of the Old Testament, and especially from the lessons read in the synagogues, the truth of the Christian faith; the fulfilment of the prophecies in the person, actions, miracles, and death of Christ; the abolition of the law; the universal spread of the Gospel, and the spiritual reign of the Messiah; the vanity of expecting a restoration to the city and temple of Jerusalem; and the corruption of the holy Scriptures by rabbinical fables and falsehoods. That in these sermons, the preacher should treat the subjects he discussed, with prudence, modesty, and charity." It was also further determined by the same mandate, "that in order to prevent unnecessary pleas of infirmity, or lawful detention, at least one third of all the Jews resident, or occasionally present, in the city or town where the sermon was preached, should regularly attend on that occasion, under pain of being forbidden all commerce with Chris-

(20) Cherubini Magnum Bullar. III. pp. 24, 25.
Schelhornii Amœnit. Litteraria, VII. p 87. *note.*

tians, and such other punishment, as the ordinary should judge necessary to compel them to attend: and if any Christian should prevent them from attending, or induce them to absent themselves, he should thereby incur excommunication, and be subjected to such other punishment as the case deserved."[21]

In SPAIN, the Jews were more successful in their attempts to obtain a vernacular translation of the books of the Old Testament. Protected by the duke of Ferrara, they published a SPANISH translation of the Hebrew *Scriptures*. The title which this very rare and celebrated edition bears, is, *Biblia en lengua espanola traduzida palabra por palabra dela verdad hebrayca por muy excellentes letrados vista y examinada por el Officio dela Inquisicion. Cum privilegio del Yllustrissimo senor Duque de Ferrara.* The title-page is ornamented with a wood-cut, or vignette, representing a ship wrecked by a storm, emblematical of the persecuted state of the Jews. The text of *this* edition is printed in the Gothic character, whereas, all subsequent editions were printed with the round, or Roman letter. The translation is extremely literal, and formed from the ancient Spanish, seldom used but in the synagogue service. The translator professes to have adhered, as much as possible, to the Latin version and dictionary of Pagninus, but seems rather to have adopted the old translations, or glosses of the Spanish Jews; he has also marked with an asterisk, or star, the words which in the Hebrew are equivocal, or capable of different senses. The copies of this translation are divided into two classes, the one being appropriated to the use of the Jews, the other being accommodated to the purposes of the Christians. Those designed for the Jews are dedicated to Donna GRACIA NAÇI a Jewish Portuguese lady, duchess of Naxia, or Naxus; and in the following colophon, are said to have been completed by

(21) Cherubini Mag. Bull, II. pp. 477, 478.

ABRAHAM USQUE, and printed at Ferrara, in 1553, at the expense of YOM TOB ATHIAS: *A gloria y loor de nuestro senor se acabo la presente Biblia en lengua espanola traduzida dela verdadera Origen hebrayca por muy excellentes letrados, con yndustria y deligencia de Abraam Usque Portugues; estampada en Ferrara a costa y despesa de Jom Tob Athias hijo de Levi Athias espanol; en* 14. *de Adar de* 5313. The copies designed for the Christians are dedicated to Don HERCULES D' ESTE II., fourth duke of Ferrara. The conclusion of the colophon differs from the other, by stating these copies to have been completed by DUARTE PINEL, and printed at Ferrara, at the expense of JEROM DE VARGAS, March 1st, 1553: *Con yndustria y deligencia de Duarte Pinel Portugues; estampada en Ferra a costa y despesa de Jeronimo de Vargas espanol; en primero de Marco de* 1553. The latter copies have also some corrections and alterations in the translation, rendering it more conformable to the views of the Christians. This edition is accompanied with certain tables and summaries, which, however, are only found in some of the copies.[22] Abraham Usque, and Duarte Pinel, the two persons who appear to have been engaged in the translation, or to have had the direction of it, probably employed other learned men to assist them in the important undertaking, as seems intimated by the terms, *por muy excellentes letrados*, inserted in the title. De Rossi adds, that some copies were printed upon *blue paper*. (cærulea charta.)

ABRAHAM USQUE, sometimes erroneously called OSKI, or USKI, was of a reputable Jewish family, who fled from Portugal to Ferrara, during the severe persecutions

(22) B. De Rossi, De Typographia Hebræo-Ferrariensi Comment. Histor. cap vi. pp. 86—123, Erlangæ, 1781, 8vo.
Clement, Bibliotheque Curieuse, III. pp. 446—452.
Le Long, I. pp. 364—366. Paris. 1723.
Simon, Hist. Crit. du Vetus Testamentum liv. ii. ch. xix. pp. 347—349.

which raged against the Jews in that kingdom. He was educated in the principles of the Talmud by his parents; and afterwards became a celebrated printer in the city where he resided, and printed many works, not only in Hebrew, but also in Spanish and Portuguese. There were two other celebrated characters at Ferrara, of the same family, *Samuel*, and *Solomon*, contemporary with Abraham. *Samuel* was the author of *Consolacam as Tribulacoens de Ysrael*, in which he endeavours to console the Jews, under their various sufferings, and threatens the vengeance of God against their persecutors; and particularly writes against *Vincent Ferrer*, and the authors of the edicts of the inquisition in Spain and Portugal. *Solomon* edited a Spanish translation of Petrarch's Sonnets, the Biblical tragedy of Esther, and other works; he was probably the same who established a printing-office at Constantinople; and by whom the book of *Ruth* was printed, in Hebrew, with the commentary of R. Solomon Alkabetz, in 1561, 4to. Beside the Spanish version of the Old Testament, printed in 1553, Abraham published in the same year, a separate edition of the PSALMS, in 16mo.; and in 1555, in 4to. the PENTATEUCH, MEGILLOTH, or *Song of Solomon, Ruth, Ecclesiastes, Lamentations, and Esther*; and HAPHTAROTH, or *Sections of the Prophets read in the synagogues during the year*. He was also the author of *Orden de los Ritos de la Fiesta del ano Nuevo, y Expiacion*. Ferrara, 1554, 4to. The time of this learned printer's death is not known.[23]

DUARTE PINEL, or PINHEL, was a native of Portugal, eminent for his knowledge of the Latin and Hebrew languages, and his skill in chronology. He was the author of a "Compendium of Latin Grammar;" *(Latinæ Grammatices Compendium;)* and of a treatise *De Calendis*.

(23) D. Barbosa Machado, Biblioth. Lusitan. I. p. 4. Lisboa Occident, 1741, fol.
De Rossi, De Typog. Hebræo-Ferrar. pp. XXIX. 8. 9. 52. 81.

Ulyssipone apud Lodovicum Rhoterigium, 1543.[24]

About sixteen years after the publication of the "Bible of Ferrara," by the Jews, an anonymous *Spanish* version, of both the OLD and NEW TESTAMENTS, was published without the printer's name, or that of the place where printed, with the title, "La Biblia, que es, los Sacros Libros del Vieio y Nueuo Testamento. Transladada en Espannol. M.D.LXIX," in 4to. After the title, follow the 3rd and 4th rules of the Index, according to the decree of the council of Trent, in Latin and Spanish; these are succeeded by a Latin preface, addressed to the "Kings, Electors, Princes, Counts, Barons, Knights, and Magistrates of all Europe;" and an "advertisement to the reader," in Spanish, in which the translator adduces his reasons for his undertaking. The "Various Readings" of the Hebrew and Greek are inserted in the text, inclosed within crotchets; and brief scholiæ, or explanatory terms, are placed in the margin. The printer's device on the title-page represents a large tree, in which an opening in the trunk serves for a hive of bees, and a *bear* is seen endeavouring to reach the opening, in order to suck the honey, which distils from the hive. A hammer, supposed to have been used in forming the opening in the tree, is suspended on a branch. The whole is surrounded with flowers, and amongst them a book lying open, with the name of יהוה on it. From the *bear* represented in this device, some have erroneously supposed the work to have been printed at Berne, which has a *bear* in the city arms.

The most certain account we have of the translator and printer of this version, is from inscriptions written by the author, in copies presented by him to the libraries of Basle, and Francfort on the Main. In the copy presented to the library of Basle he has written as follows: "*Cassiodorus Reinius*, Hispanus, Hispalensis, incly-

(24) D. B. Machado, Biblioth. Lusitan. I. p. 742.

ta hujus academiæ alumnus, hujus sacrorum librorum versionis Hispanicæ auctor, quam per integrum decennium elaboravit, et auxilio pientissimorum ministrorum hujus ecclesiæ Basileensis ex decreto prudentissimi senatus typis ab honesto viro *Thoma Guarino* cive Basiliensi excusam demum emisit in lucem, in perpetuum gratitudinis, et observantiæ monumentum hunc librum inclytæ huic academiæ supplex dicabat. A. 1570. mense Junio." And in that presented to the library of Francfort on the Main, he thus gratefully acknowledges the kindness shown to him by the senate: "CASSIODORUS REINIUS; Hispanus versionis hujus hispanica lingua Sacrorum Librorum *Autor*. Optimi senatus beneficio municeps Francfortanus. In cujus beneficii, atque adeo, gratitudinis ipsius memoriam sempiternam Bibliothecæ publicæ, hunc librum dicat. Calendis Januariis, 1573." From these inscriptions, we learn, that the author of this version was CASSIODORUS DE REYNA, a Spaniard, born at Seville, who had studied at the university of Basle, where he was assisted in this translation by several pious ministers of that city, and where the work was printed, by a worthy printer, whose name was THOMAS GUARIN. The senate of Francfort conferred on him the privileges of a citizen of their city. Nic. Antonio, in his *Bibliotheca Hispanica*, gives no account of him, but it is probable he had embraced the principles of the Reformation, though some expressions in his preface, and the prefixing of the *Rules of the Index*, to his version, have the appearance of attachment to the church of Rome. *Cassiodorus* was engaged ten years in the translation; and the number of copies printed was 2600. In the *preface*, which he has signed with C. R. the initials of his name, he defends vernacular translations of the Bible, and maintains, "that the Holy Scriptures having been published for the instruction of all persons, both learned and ignorant, the reading thereof cannot be prohibited without

offering a manifest affront to God himself, and obstructing the salvation of men." To the usual objection, that the Sacred Books contain mysteries which ought not to be divulged to all persons, he replies, "that the mysteries of the true religion ought to be seen and understood by all mankind, because they are light and truth, and since they are ordained for the salvation of all, the first step towards obtaining it, necessarily, is to know them." It is, perhaps, of one of these editions that Dr. Geddes speaks, but of which he gives a wrong date, when he says, "That which was printed in 1516, was so totally destroyed, that hardly a copy of it is to be found;" there being no version of that period.[25]

A translation of the NEW TESTAMENT into *Spanish* had been previously made from the Greek, and accompanied with notes, by JOHN PHILADELPHUS, or PEREZ, and printed at Venice, 1556, 8vo. Le Long considers this as being merely a corrected edition of *Enzinas's* version. *Perez* likewise published, in 1557, in 8vo. a *Spanish* version of the PSALMS, from the Hebrew, dedicated to Mary of Austria, queen of Hungary, Bohemia, &c. JOHN VALDESIUS, a Spaniard, secretary to the king of Naples, also translated St. Paul's Epistle to the ROMANS, which was published by *John Perez*, in 1556, at Venice, in 8vo. and the *Index Librorum Prohibitorum* attributes to the same learned lawyer, a translation of St. Paul's *First Epistle to the Corinthians*. All that is known more of JOHN PEREZ, the author of some, and the publisher of others of these translations, is, that he was a Spaniard, the author of a *Catechism*, and of a *Summary of Christian Doctrine*, both of them inserted in the *Index Librorum Prohibitorum*.[26]

(25) Clement, Bibliotheque Curieuse, III. pp. 449—458.
Simon's Crit. Hist. of Versions of N. T. pt. ii. ch. xli. pp. 350, 357.
Le Long, I. p. 363. Paris, 1723. Geddes's Prospectus, p. 108.

(26) Le Long, I. p. 364. Paris, 1723.
Nic. Antonio, Biblioth. Script. Hispan. I. p. 580.

In 1543, FERDINAND JARAVA, or as he is called by Antonio, JOANNES DE JARAVA, a celebrated Spanish physician, and the translator of several of Cicero's works, published a translation of the VII. PENITENTIAL PSALMS, the SONGS OF DEGREES, some chapters of JOB, and the LAMENTATIONS OF JEREMIAH; printed at Antwerp, in 8vo. SEBASTIAN GRYPHIUS, a learned printer, of Lyons, published, in 1550, anonymous *Spanish* translations of the PSALMS, PROVERBS, and the BOOK OF JESUS THE SON OF SIRACH, of all them in 8vo. In 1555, *Joannes Steelsius*, of Antwerp, published a *Spanish* translation of the PSALMS, from the Latin, by SNOUS GOUDANUS, with a *Paraphrase* by the translator. In 1563, *Jerome de Marnef* published a PORTUGUESE translation of the PSALMS, contained in the *Offices of the Blessed Virgin*, and of the *Dead*, with the VII. PENITENTIAL PSALMS, and the PASSION of our Lord, Paris, 8vo. A Spanish version of JOB, of several PSALMS, and of the SONG OF SOLOMON, was made towards the end of this century, by LOUIS DE LEON, (Aloysius Legionensis,) born at Granada, an Augustinian friar, and interpreter of Scripture in the university of Salamanca. His translation of the "Song of Solomon" having been shown to one of his most intimate friends, who betrayed him, occasioned his imprisonment for five years, "in the dark and inaccessible dungeons of the inquisition," during which he manifested the most heroic spirit, and the greatest magnanimity of mind. After his release, he was reinstated in the theological chair of the university, and restored to all his other dignities. His translation of "Job," of which Dr. Geddes speaks in the highest terms, remained in MS. till 1779, when it was printed at Madrid, with all necessary privileges, together with his learned commentary, and another poetical version of great excellence. His commentary on the "Song of Solomon," in Latin, was printed at Venice, in 1604, 8vo. There is a tolerable Spanish

translation of Pindar, by the same author; he also wrote a learned treatise in Latin, entitled, "De utriusque Agni typici et veri, immolationis legitimo tempore," of which F. Daniel gave a French translation, with reflections, 1695, 12mo. Louis de Leon died at Salamanca, vicar provincial, and general of his order, in 1591, aged 64. To these versions may be added a second edition of the SPANISH translation of the NEW TESTAMENT, by *Cassiodorus de Reyna*, published in 1596, 12mo. by *Richard del Campo*, revised by *Cyprian de Valera*.[27]*

The famous SPANISH POLYGLOTT, called also the *Antwerp Polyglott*, from the place where it was printed, and

(27) Le Long, pp. 363, 364. Paris, 1723.
Geddes' Prospectus, p. 87.
Nouv. Dict. Hist. V. p. 240.
Bouterwek, Histoire de la Literature Espagnole, pp. 305—316. Paris, 1812, 8vo.

* In addition to what has been said, in a former part of this work, relative to the editions of the *fifteenth century*, the following list of Biblical publications, taken from the rare and valuable work of CABALLERO, will assist the reader in forming his judgment of the state of Sacred literature in Spain and Portugal, during the period that it embraces.

BIBLIA SACRA, sermone Valentino reddita interprete Bonifacio Ferrer. Valentiæ, 1478, fol.

Epistolas, e Evangelhos que se cantaon no discorso do anno. Ex Lat. a Gundisalvo Garzia de S. Maria. 1479, fol.

Expositio brevis, et utilis super toto Psalterio: auctore Johanne de Turrecremata. Burgis Pictav. 1480. Cæsaraugustæ, 1482, fol.

Expositio 150 Psalmorum David: auctore Jacobo Perez de Valentia. Valentiæ, 1484, fol.

Epistolas, et Evangelios traducidos en (*vel* de) lengua Portugueza, por Gonzalo Garcia de S. Maria. Cæsaraugustæ, 1485, fol.

Expositio in Cantica Canticorum: auctore Jacobo Perez de Valentia, Valentiæ, 1486, fol. 1494, fol.

Expositio Canticorum, quæ in diebus ferialibus cantantur ad laudes: &c. &c. Ejusdem Jacobi. Valentiæ, 1486, fol.

Commentarius in Legem; auctore R. Mosche Nachmanide: Ulyssipone, 1489.

Pentateuchus Hebraicus absque punctis, &c. 1490.

Los Evangelios desde Aviento hasta la Dominica in Passione; traducidos en lengua Castellana por Fr. Juan Lopez: Zamoræ, 1490, fol.

Biblia Latina: Hispali, 1491, fol

Pentateuchus Hebraicus; Ulyssipone, 1491.

the *Royal Polyglott*, from being published under the patronage of the king of Spain, was executed at different periods, between 1568 and 1573, by *Christopher Plantin*, of Antwerp, under the superintendence of ARIAS MONTANUS, in 8 vols. fol. The first four volumes contain the *Old Testament*, and *Apocryphal Books*; and the succeeding one, the *New Testament*. In this volume, the Syriac is *twice* printed; in the first column, with Syriac letters and points; and secondly, under the other texts, with Hebrew letters and Chaldee points. The latter being done with the view of rendering the New Testament intelligible to the Jews, and of converting them to the Christian religion, as we are informed by Guido Fabricius Boderianus, who wrote for that purpose the Syriac text, in Hebrew letters.

This Polyglott, which was printed in Hebrew, Greek, and Latin, includes, Chaldee, beside the

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Isaias, ac Jeremias, cum Comment. R. David Kimchi. Ulyssipone, 1492, fol.

Proverbia cum Targum, &c. Ulyssipone, 1492, fol.

Postillæ in Epistolas, et Evangelia totius anni. Hispali, 1492.

Biblia Parva, opus Petri Paschasii super Libris sacris; Barcinone, 1492.

Istoria de la Passio de Nostre Senyor Jesu Christ; Valentiæ, 1493.

Prophetæ Priores, seu Josue, Judices, Libri Samuelis, ac Regum, cum Chald. Paraph. Leiriæ, 1494, fol.

Proverbios con Glosa; auctore I. L. de Mendoza, 1494, 4to.

Vita Christi; Lusitanice, interprete Bernardo de Alcobaza ex exemplo Latino Ludolphi de Saxonia: Ulyssopone, 1495.

Expositio Canticorum, &c. Valentiæ, 1495.

De Vita Domini Nostri Jesu Christi. Valentiæ, 1496.

——————— Granatæ, 1496, fol.

Expositio Canticorum, &c. Valentiæ, 1496, fol.

Isaias, et Jeremias, Hebraice cum Comment. Kimchi. Ulyssipone, 1497, fol.

Vita Christi, de la Rev. Abadessa de la Trinitat. Valentiæ, 1497, fol.

———————; in Cœnobio Montis Serrati, 1499, vel 1500.

Psalterium; cum Litaniis Sanctorum. *anno incerto.*

Biblia Hebraica; in fol. *an. incert.*

Evangelia, &c. *an. incert.*

La Exposicion del Pater-noster, por el Obispo de Salamanca (sc. Didacus Deza). *an incert.*

(Raymund Diosdad Caballero, *De Prima Typographiæ Hispanicæ ætate specimen.* Romæ, 1793, 4to. *passim.*)

whole of the Complutensian edition, a Chaldee Paraphrase on part of the Old Testament, which Cardinal Ximenes had deposited in the theological library, at Complutum. The New Testament has the Syriac version, and the Latin translation of *Santes Pagninus*, as reformed by *Arias Montanus*. The first volume of the *Apparatus*, (or sixth of the work,) contains, 1. An Hebrew Grammar, and an Epitome of the "Thesaurus" of Santes Pagninus, by *Franciscus Raphalengius*. 2. A Syriac Grammar, and a Syro-Chaldaic Lexicon, by *Guidonus Fabricius Boderianus*; 3. A Syriac Grammar and Lexicon, entitled "Peculium Syrorum," by *And. Masius*; and lastly, 4. A Greek Grammar and Lexicon, compiled by the industry, and at the expense of *Christ. Plantin*. The second volume of the *Apparatus*, (or seventh of the work,) is occupied with the Hebrew and Greek texts, in a smaller character than those in the former volumes, with an interlineary Latin version. The third volume of the *Apparatus*, (or last volume of the work,) includes various *Dissertations* on the geography, chronology, and architecture of the Scriptures, and on the weights, measures, vestments, &c. mentioned in them, by *Arias Montanus*; an *Index Biblicus*, or brief Concordance by *J. Harlem*; an Index of the Hebrew, Greek, Chaldee, and Latin proper names; the *Various Readings* of the Hebrew, Chaldee, and Latin Scriptures, by *J. Harlem*, *W. Canterus*, &c., with other similar tables. The honour of projecting this Polyglott, is said to belong to Christopher Plantin, who finding himself inadequate to support the expenses of such an immense undertaking, presented a petition to Philip II. king of Spain, who promised to advance the money necessary for the execution of the work, and to send learned men from Spain to undertake the arrangement and direction of the impression. For this success, Plantin was considerably indebted to Cardinal Spinosa, counsellor of Philip II. and general

of the inquisition, who approved the plan, and persuaded the sovereign to sanction it. Of this Polyglott, which received the approbation of Pope Gregory XIII., only 500 copies were printed, a large part of which were lost by the vessel being wrecked, which was conveying them to Spain. Copies of this work are consequently rare, and seldom complete, most frequently wanting the second volume of the "Apparatus," which contains Montanus's edition of the Hebrew and Greek Scriptures, with the interlineary Latin version. A copy of this valuable Polyglott, with the exception of the 2nd vol. of the "Apparatus," is in the *Collegiate*, or Cheetham's Library, at Manchester. The price of the copies, according to Scaliger, was 40 pistoles, each set. A most magnificent copy, upon vellum, in the original binding, in 10 volumes, but wanting the three latter volumes, (now in the royal library at Paris,) which contain the philological and lexicographical Appendix, was brought to England in May, 1816, by Mr. Wurtz, and offered to sale at 1000 guineas. The printing of this work is supposed to have greatly embarrassed Plantin's circumstances, either from the king of Spain's intendants of finances reclaiming the money advanced by the king, or from the loss sustained by the destruction of the copies transmitted to Spain. Whether this were the case may justly be disputed, as it is certain he afterwards rose to affluence, and at his death was in possession of considerable property.[28]

The chief editors of the *Spanish Polyglott Bible* were *Arias Montanus*, who had the general inspection of the whole, and who revised all the Latin translations, except the one made from the Syriac; and *Guido Fabricius Boderianus*, who made the Latin translation of the New

(28) Clement, Bibliotheque Curieuse, IV. pp. 176—184.
Le Long, edit. Masch, pt. i. cap. iii. pp. 340—350.
Dibdin's Bibliographical Decameron, II. p. 154.
Marsh's Michaelis, II. pt. i. ch. vii. pp. 10. 13, 14.
Ariæ Montani, [B] Bib Sacr. Polyglott Antwerp, 1569, &c. *passim*.

Testament from the Syriac. Their principal coadjutors were *Nicholas Fabricius, John Harlem, Francis Rapheleng, Francis Lucas,* of Bruges, *Andrew Masius, John Livinejus,* and *William Canterus.*

Benedict Arias Montanus was born, according to some biographers, at Seville, but according to others, at Frexenell, in Estremadura, in Spain, in the year 1527; andwas the son of a notary. He studied at the university of Alcala, where he made great proficiency in the learned languages. Having taken the habit of the Benedictines, he accompanied the bishop of Segovia to the council of Trent, in 1562, and acquired uncommon celebrity. On his return to Spain, he embraced a life of retirement, and selected for his residence an hermitage situated on the summit of a rock near Aracena; but Philip II. having chosen him to become the editor of the Polyglott Bible, intended to be published under the royal patronage, he was persuaded to quit his retreat, and engage in the laborious undertaking. Scarcely, however, had the work been completed, and Montanus begun to enjoy his well-earned reputation, before Leo de Castro, professor of Oriental languages at Salamanca, accused him to the inquisitors of Rome and Spain, of having altered the text of the Holy Scriptures, and confirmed the prejudices of the Jews by the publication of the Chaldee paraphrases. Montanus in consequence of the accusation, was obliged to take several journies to Rome, in order to justify himself, which having done in the most satisfactory manner, Philip II. offered him a bishoprick as a remuneration for his services. This offer he declined, and only accepted 2000 ducats, and the office of chaplain to the king, preferring his former retirement in the hermitage at Aracena. Here he constructed a winter and a summer habitation, and laid out a pleasant garden, hoping to end his days in his beloved retreat, but at the entreaty of his sovereign was induced to accept the office of librarian to the Escu-

rial, and to teach the Oriental languages. At length he was permitted to retire to Seville, where he terminated his laborious life, in 1598, aged 71. One of his biographers observes, "he was a master of the Hebrew, Chaldee, Syriac, Arabic, Greek, and Latin languages, and spoke fluently in German, French, and Portuguese. He was sober, modest, pious, and indefatigable. His company was sought by the learned, the great, and the pious; and his conversation was always edifying." He was the author of *Commentaries* on several parts of the Scriptures; and published by order of Philip II. an "*Index correctorius librorum Theologicorum*, Antwerp, 1571, 4to., being a list of books forbidden to be read by the members of the Catholic church, until corrected, according to this Index.[29]

Guido Fabricius Boderianus, or Guy le Fevre de la Boderie, was born of a noble family, in the territory of Boderie, in Lower Normandy, in 1541. Having acquired extensive knowledge of the Oriental tongues, he, with his brother Nicholas, went to Antwerp, where they bore a principal part in the publication of the great Antwerp, or Spanish Polyglott Bible. After the completion of this celebrated undertaking, Le Fevre returned to France, reaping, as the fruit of his toils, nothing more than a high reputation for learning. The duke D'Alençon, brother of King Henry III., employed him as his secretary, but rewarded him no better, than he had been for his labours at Antwerp. He was the author of several works in French, in verse and prose, now almost forgotten. He died at Boderie, in 1598, aged 57. Nicholas his brother, who is said to have been a person of great learning and ingenuity, died in 1605.[30]

John Harlem, or Wilhelm, the former name being derived from the place of his birth, was a native of Har-

(29) Chalmers' Gen. Biog. Dict. XXII. p. 286.
Aikin's Gen. Biog. I. p. 362.
(30) Nouv. Dict. Hist. III. p. 619.
Chalmers' Gen. Biog. Dict. XIV. p. 256.

lem, a city of Holland, one of the Belgic provinces. He was first a licentiate in theology, in the college of Louvain; and having entered into the society of Jesuits, was made professor of the Sacred Scriptures, and of Hebrew, in the same college. He was afterwards rector of the college, and vice-provincial of Belgium. His erudition was profound, and his knowledge of languages extensive, having gained an intimate acquaintance with the Latin, Greek, Hebrew, Chaldee, Syriac, and Arabic; while the purity and mildness of his manners added to the excellency of his character. He died at Louvain, while the brethren of his order were repeating the litany in his presence, on the 24th of September, 1570. According to Alegambe, he was heard to say, as he was dying, that his "guardian angel called him," and the moment of his death was marked by the appearance of a light shining round him. He was about 40 years of age, at the time of his decease.[31]

Francis Raphelengius, or Rapheleng, was born February 27, 1539, at Lanoy, in French Flanders. He commenced his studies at Ghent, which, after some interruption from the death of his father, he resumed at Nuremberg and Paris, and prosecuted them with great assiduity, until the civil war obliged him to quit the country. He then visited England, and taught Greek at Cambridge. After some time he returned to the Netherlands, and became one of the correctors of the press to Christopher Plantin, the learned printer of Antwerp, whose daughter he married in 1565. In 1585, he removed to Leyden, where Plantin had a printing-office, and was chosen to be professor of Hebrew and Arabic, in that university. He died July 20, 1597, aged 58. He was the author of an *Arabic Lexicon*, *a Hebrew Grammar*, and other learned works.[32]

(31) Alegambe, Biblioth. Script. Societat. Jesu. pp. 248, 249.
(32) Chalmers' Gen. Biog. Dict. XXVI. p. 44.

FRANCIS LUCAS, of *Bruges*, has been already noticed in a former part of this work, as one of the learned editors of the Papal edition of the Vulgate.

ANDREW MASIUS, or DUMAS, was one of the most learned men of the sixteenth century. He was born at Linnich, near Brussels, in 1516. He became secretary to John de Weze, bishop of Constance, and after his death was sent as an agent to Rome. He married at Cleves, in 1558, and was appointed counsellor to William, duke of Cleves. His skill in the ancient and Oriental languages was so great, that Sebastian Munster said, he seemed to have been brought up in ancient Rome, or ancient Jerusalem. He was in possession of a famous Syriac MS. written in the seventh century, of which he published the book of JOSHUA, accompanied with a *Commentary*, Antwerp, 1574, fol. This MS. is said to be the only one that preserves the readings given by Origen. Masius died at Zuenera, a town in the duchy of Cleves, in April, 1573, and was buried at the same place, where his epitaph records his knowledge of languages, in the two following lines:—

"Eloquio Hebræus, Syrus, et Chaldæus, Iberus,
Et Latius, Graius, Gallus, et Ausonius:"

The sense of which, is, that "he understood the Latin, Greek, Hebrew, Syriac, Chaldee, Spanish, French, and Italian languages;" to which, if we add the German, his native dialect, he will be seen to have been master of nine languages. He was also the author of several learned works, particularly, relative to the Syriac tongue, which he had learned from Moses of Mardin, a learned Maronite.[33]

JOHN LIVINEJUS was one of the learned men employed in the Papal edition of the Septuagint.

WILLIAM CANTERUS, the son of Lambert Canterus, or

(33) Chalmers' Gen. Biog. Dict. XXI. p. 415.
Sixt. Senensi, Biblioth. Sanct. lib. iv. p. 263.

Canter, an eminent lawyer, was born at Utrecht, in 1542, and educated under the inspection of his parents, till he was 12 years of age. He was then sent to Louvain, where he continued four years, and gave singular proof of his progress in Greek and Latin literature. In 1559, he removed from Louvain to Paris, that he might perfect himself in the knowledge of the Greek, under the learned professors in that city. The civil wars obliging him to leave France, he entered upon a literary tour through Germany and Italy; but the delicacy of his constitution rendered him inadequate to the fatigue of travelling, and he returned to Louvain before he had completed his design. He died in 1575, of a consumption brought on by excessive study. Beside his native tongue he understood six languages, viz: Latin, Greek, Hebrew, French, Italian, and German. Thuanus says, that he deserved to be reckoned among the most learned men of his age. He published so many philological and critical works, that they have created astonishment, that they could possibly be produced by one of so feeble a constitution and so short a life, and can only be attributed to his constant assiduity, and the regular distribution of his time, since he had not only his particular hours for studying, but divided these by an hour-glass, some of which he set apart for reading, and others for writing, never varying from his established method on any account whatever.[34]

Christopher Plantin, the learned and ingenious printer of the Antwerp Polyglott, was a Frenchman, born at Mont-Louis, near Tours, in 1514. He was taught the typographical art by Robert Macè, of Caen; from whence he went to Antwerp, and by degrees formed one of the most extensive establishments for printing in Europe. When Thuanus paid him a visit in 1576, he still had seventeen presses at work, and the wages of his

(34) Chalmers' Gen. Biog. Dict. VIII. pp. 184—186.
Aikin's Gen. Biog. II. p. 459.

workmen amounted to 200 florins per day, though his circumstances were then considerably reduced. The correctors of his press were men of the first talents and learning, whom he rewarded with great liberality. Among these were Victor Giselin; Theodore Pulman; Antony Gesdal; Francis Hardouin; Cornelius Kilien; and Francis Rapheleng, who became his son-in-law. Cornelius Kilien, one of the most learned and accurate of them, spent fifty years in this printing-house. The accuracy of Plantin's editions is well known; and it is said, that he was so fastidiously careful to avoid incorrectness, that he used to hang up the proof sheets, after having been revised, in some conspicuous place, promising rewards for the detection of errors. The king of Spain gave him the title of Archi-typographus, and accompanied the title with a salary, and a kind of patent for the printing of certain works, particularly of the religious kind, with which, we are assured, he almost exclusively served Europe and the Indies. Beside his printing-establishment at Antwerp, he set up another at Leyden, and a third at Paris. He took into partnership at Antwerp, John Moret, who had married his second daughter, and bestowed the printing-offices at Leyden and Paris, upon his other sons-in-law, Francis Rapheleng, and Giles Beys. He died in 1589, aged 75, and was interred in the great church at Antwerp, where a monument was erected to his memory. His device was a pair of compasses, with the motto "Labore et constantia."[35]

Several other eminent and learned persons, beside those already specified, afforded assistance to the perfection of the Polyglott, printed by Plantin; Cardinal GRANVELL caused the Greek text to be collated with the Vatican copy, at his own expense; Cardinal SIRLET collected various readings; CLEMENT, an English Catholic, and doctor in philosophy and medicine, who had left

(35) Chalmers' Gen. Biog. Dict. XXV. pp. 35—37.

England, on account of his attachment to the church of Rome, procured an elegant copy of the *Greek Pentateuch*, from the library of Sir Thomas More; DANIEL BOMBERG, son of the learned printer, furnished an ancient copy of the *Syriac New Testament*; Arias Montanus acknowledges also his obligations to JOANNES REGLA, a Spanish Hieronymite, confessor to Charles V. and also to AUGUSTIN HUNNÆUS, and CORNELIUS GOUDAN, doctors and professors of theology of the university of Louvain, who with JOHN HARLEM, were commissioned by that university, to examine the work, by order of Philip II.[36]

Soon after the completion of the *Polyglott Bible* by Arias Montanus, a singular occurrence took place, which sufficiently demonstrated the very limited acquaintance of the Spanish divines, with sacred bibliography. This was the reprinting of the *Zurich Latin Bible* by Leo Judæ, with Vatablus's notes as published by Robert Stephens, in 1545, by GASPAR de PORTONARIIS, at the joint expense of himself and GULIERMO ROBILIO, and BENITO-BOYER, in 1584, at Salamanca. It had the following title: "Biblia Sacra cum duplici Translatione et Scholiis Francisci Vatabli, nunc denuò à plurimis quibus scatebant, erroribus repurgatis, doctissimorum Theologorum, tam almæ Universitatis Salmanticensis, quam Complutensis iudicio: ac Sanctæ et generalis Inquisitionis iussu. Quid præterea in hac editione præstitum sit, animadversiones indicabunt. Cum priuelegio Hispaniarum Regis. Salmanticæ, apud *Gasparem à Portonariis* suis et *Gulielmi Rouillii, Benedictq; Boierii* expensis. M.D. LXXXIIII." 2 tom. in fol. *Gaspar de Portonariis* was occupied 12 years in this impression of the Bible, owing to the difficulty of obtaining permission to publish it. This arose chiefly from the reluctance of the doctors and inquisitors to suffer any thing to be reprinted, which had been published by Robert Stephens, and especially a translation of the

(36) Le Long, edit. Masch, pt. i. cap. iii. pp. 345, 346.

Bible accompanied with notes. Of the translation having been originally made by the Helvetic reformers, they were certainly ignorant, or the publication would doubtless have been altogether suppressed. The different documents prefixed to this edition, fully prove the obstacles Gaspar de Portonariis had to surmount in the accomplishment of his design. The first contains the *Royal Privilege*, dated February 16th, 1586, by which the exclusive right of printing this Bible for 20 years from the date of this privilege, is granted to Gaspar de Portonariis; the second fixes the *tax*, or price of the work; the third is a decree of the king, dated Madrid, April 21st, 1573, by which he permits Gaspar de Portonariis, to print the Bible of Vatablus, according to the copy corrected, by order of the inquisition; the fourth contains an act of *Pedro de Tapia*, secretary of the council of the inquisition, by which we learn that Gaspar de Portonariis prayed the council, on January 26th, 1569, to cause the Bible of Vatablus, which had been inserted in the *Index*, to be corrected that it might be printed; that the said council ordered *Francis Sancho*, canon of the church of Salamanca, and commissary of the office of the inquisition, to revise the "Bible of Vatablus," assisted by the doctors and masters of the faculty of theology of the university of Salamanca. The order of the inquisition having been fulfilled, Gaspar de Portonariis, on the 20th of March, 1571, presented another request to the council, to obtain the "approbation" of the censors of the university of Salamanca, and desired to have the "censure," and a decree of the said "approbation," to prefix to the Bible: the "censure" is the fifth document which accompanies the work, and is followed by the "decree." In consequence of this decree, a "testimonial" is printed at the end of the volume, dated "monastery of St. Bartholomew in Toledo, June 13th, 1586," signed by *Roman de Valezillo*, monk of the order of St. Benedict, commissary of the

inquisition, under *Gaspar de Quiroga*, cardinal and archbishop of Toledo, primate of Spain, and apostolic general of the inquisition.

This Bible is printed in two columns, the first of which contains the *Vulgate* version in Roman characters; and the second the *Zurich* version in Italic characters. The verses are marked between the columns. The various readings and parallel passages are placed in the margin; and the scholiæ, at the end of each chapter. At the end of the New Testament, a table is subjoined, of the Hebrew, Chaldee, and Greek names," and an "Index of the Epistles, and Gospels," as read in the churches on Sundays and other holidays, taken from Robert Stephens's edition. To these is added an "Index Biblicus," by *John Harlem*, with an "advertisement" to the reader by the author; and the king's "privilege," dated Madrid, Dec. 20th. 1574: followed by a "Catalogue of the Canonical Books of the Old and New Testament," taken from ch. 47. of the 3rd council of Carthage, celebrated about A. D. 417. The last page contains an "approbation" for the printing of the *Index Biblicus*, signed by *Augustin Hunnæus*, regius professor of divinity in the university of Louvain, January 1st, 1571, the whole being terminated by the following subscription, "Salmanticæ, ex Officina *Ildefonsi à Terranuoua et Neyla*, M.D.LXXXV." The *Corrections* of Stephens's edition of this Bible, made by the censors of the university of Salamanca, were very numerous, as may be seen by reference to the *Indices Expurgatorii* published about that period, or during the succeeding century: but all their precautions did not prevent its being subsequently placed in the Expurgatory Index, for in the *Index librorum prohibitorum*, published in 1612, by order of *Bernard de Sandoval*, archbishop of Toledo, and inquisitor general, it is placed in the 2nd class of prohibited books, in these terms, "Biblia Sacra cum duplici translatione, et scholiis

Francisci Vátabli, Salmanticæ, an. 1584, nisi corrigantur."[37]

This republication of what was called *Vatablus's Bible*, was not, however, designed for general perusal, for both it, and the magnificent *Polyglott* of Antwerp, were too expensive, and too learned, to be purchased or read by the mass of the people, or the major part of the members of the monastic fraternities; nor would the zealous attachment of Philip II. to the inhibitory practices of the Catholic hierarchy, have permitted them to be indiscriminately circulated. The views of Philip, relative to freedom of investigation, were strongly marked, by ordering a list of prohibited books to be printed, for the use of the inquisitors and censors of books in his Belgic dominions, with the title, "INDEX EXPVRGATORIVS LIBRORVM QUI HOC SÆCULO PRODIERVNT, vel doctrinæ non sanæ erroribus inspersis, vel inutilis et offensivæ maledicentiæ fellibus permixtis, iuxta sacri Concilii Tridentini decretum: Philippi II. Regis Catholici iussu et auctoritate, atq; Albani Ducis consilio ac ministerio in Belgia concinnatus; anno MDLXXI." Printed at Antwerp, by Christopher Plantin. This work was edited by *Arias Montanus*, who prefixed a preface to it, which he piously concludes, by entreating all his readers "to pray earnestly, that the most holy and simple teacher, the Spirit of Truth, may be sent into the world, that all may taste and prove the same thing." The following selections from the *erasures* ordered to be made in the Index to St. Chrysostom's works, printed by Frobenius, will serve as a specimen of the work, and of the nature of the doctrines it censures.

"Apostolorum doctrina facilis omnibusq; pervia. Tom. 4."

"The doctrine of the Apostles is easy and intelligible to all."

(37) Clement, Bibliotheque Curieuse, IV. pp. 149—154. Le Long, edit. Masch, pt. ii. vol. III. cap. iii. sec. 1, pp. 446—448.

"Fide sola justificari." Tom. 4.
We are justified by Faith alone.

"Hæreticos Christus vetat occidi." Tom. 2.
Christ forbids heretics to be put to death.

"Salus nostra non ex merito nostro, sed ex voluntate Dei pendet." Tom. 4.
"Our salvation depends on the will of God, and not on our merit.

"Salutem ex sola gratia, non ex operibus, neq; ex lege esse." Tom. 4.
Salvation is of grace alone, not of works, nor of the law.

"Scripturarum lectio omnibus necessaria." Tom. 2.
The reading of the Scriptures is necessary for all.

"Scripturas legere omnibus etiam mundanis præceptum." Tom. 4.
The Scriptures are commanded to be read by all men, even by laymen.

"Verbis Dei addere aut detrahere inde qui audet, quantum incurrat arrogantiæ malum." Tom. 2.
He who adds to, or takes from the Word of God, so far incurs the sin of arrogance.

"Post vitam hanc juvare aut liberare poterit nihil." Tom. 5.
Nothing can bind or loose after this life.

This *Index Expurgatorius* was printed, not for general publication, but merely to be distributed among those who were appointed to superintend the censure and correction of books, and was accompanied with a strict charge of secrecy to those who received copies of it, who were on no account to communicate them to any other persons. A copy of this work having fallen into the hands of some of the friends of the Reformation, it was reprinted by Lazarus Zetznerus, 1599, 12mo, with prefaces by Dr. John Pappus, a divine of Strasburg, and Francis Junius; to which Dr. Pappus added a "Collation" of the "Censures," on the "Glosses of the Canon Law," by Pope Pius V. in 1572, and Pope Gregory XIII., in 1580.[38]

(38) Index Expurg. pp. 23—28. edit. Lazar. Zetzner. 1599.

The reluctance of the sovereigns and ecclesiastical authorities of Spain, to permit the dissemination of the Scriptures, produced a correspondent indifference to the reading of the Bible, both among the monastic orders, and the regular clergy, and prevented the suppression of those theatrical performances in the churches which had so long disgraced the clerical profession, and profaned the temples of God. By a canon of the council of Valentia, held in 1565, we find, that the public reading of the Scriptures had fallen into such general neglect, that it was deemed necessary to appoint readers to two collegiate churches, and six of the principal monasteries in that province, that they might not be entirely laid aside; but no injunctions are given as to the numerous churches and convents of inferior note. Yet the same council forbade any one to print, sell, or possess prohibited books, under pain of excommunication, and loss of the books, (which were to be publicly burnt,) for the first offence; and for the second, to be treated as suspected of heresy. It also prohibited the printing of any works, especially those on sacred subjects, without the prior examination and approbation of the ordinary, or his delegate, whose approbation or licence was to be placed at the head of the work. The council of Toledo, held the same year, (1565,) ordained, "That the bishops should have the Holy Scriptures, or some other ecclesiastical book, read to them at table, during their repasts; and that their table should be frugally not sumptuously furnished." It also enjoined, "That the prebends, or others in cathedral or collegiate churches, to whom the interpretation of Scripture was committed, should adapt their instructions to the capacities of their hearers." The same council forbade "the annual election of the *mock, or boy-bishop*, but allowed *theatrical spectacles* to be exhibited in the churches, except during the time of divine service, or solemn processions," enjoining the bishops to suffer no

"plays, or other exhibitions, but those which might conduce to piety, and dissuade from immorality." "Decernit etenim sancta Synodus, non alias ludos, non alia spectacula, permittenda ab Episcopos fore, quam quæ ad pietatem spectantium animos movere, et a pravis moribus deterrere possint."[39]

The NEW TESTAMENT in the ancient Spanish tongue, which continued to be spoken in some of the provinces of Spain, and is usually called the CÁNTABRIAN, or BASQUE, was published by JOHN DE LICARRAGUE, a minister of the reformed church, and a native of the province of Bearn, at the expense, and by the authority of Jane d' Albret, queen of Navarre, to whom it is dedicated in French. It was printed at Rochelle, by Peter Haultin, 1571, in 8vo. Nic. Antonio says, that he had seen an anonymous *Cantabrian* translation of the NEW TESTAMENT, published in 1572, with the title "JESUS CHRIST *gure Jaunaren Testamentu berria*," preserved in the library of Cardinal Barberini, at Rome; but as the title is the same, it was probably the translation executed by John de Licarrague.[40]

The history of the foreign possessions of Spain and Portugal, presents us with some facts relative to the Scriptures, worthy of being noticed, though some of them rather regard the restriction, than the circulation of the Word of God. The conquest of Mexico by the Spaniards under the barbarous Ferdinando Cortes, at the beginning of the sixteenth century, was followed by zealous endeavours to promote the acceptance of the Catholic religion by the Mexicans; but the cruelties exercised by the conquerors, and detailed so pathetically by the benevolent Bartolomeo de las Casas, in his *Relacion de la destruycion de las*

(39) Collectio Max. Concil. Hispan. IV. pp. 40—45. 61.
(40) Le Long, I. p. 446.
Nic. Antonio, Biblioth. Hisp. II. p. 274.
Adleri, Biblioth. Biblica Lorek. pt. iv. p. 151.

Indias, Sevilla, 1552, were but little calculated to impress the conquered inhabitants of the empire of Montezuma, with a favourable idea of the religion professed by the haughty and cruel Spaniards. Towards the close of the century, certain of the Catholic ecclesiastics and missionaries adopted a wiser plan, than what had been pursued by their predecessors, by translating some parts of the Scriptures into the language of the country. BENEDICT FERDINAND, or FERNANDEZ, a Spaniard, of the order of St. Dominic, and vicar of MIXTECA, in New Spain, translated the EPISTLES and GOSPELS into the dialect of that province: he also published a work on the "Christian Doctrine," in the Mixtican tongue, printed in the city of Mexico, 1568, 4to.[41] *

DIDACUS DE S. MARIA, another Dominican, and vicar of the province of Mexico, who died in 1579, was the author of a translation of the EPISTLES and GOSPELS into the MEXICAN tongue, or general language of the country. The PROVERBS OF SOLOMON, and other fragments of the holy Scriptures, were translated into the *Mexican* language, by LOUIS RODRIGUEZ, a Spanish Franciscan friar; and the EPISTLES and GOSPELS as appointed to be read for the whole year, were translated into the idiom of the *Western Indians*, by ARNOLD A BASACCIO, a French Franciscan friar; but the dates of these latter translations have not been ascertained.[42]

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(41) Nic. Antonio, Biblioth. Hisp. I. p. 164.
Le Long, I. p. 448.

* The title of this latter work is thus given by Antonio, DOCTRINA CHRISTIANA *en lengua Mixteca*. Mexici, 1568, 4to.—Thomas, in his *History of Printing in America*, states the earliest known production of the Mexican press, to be a Spanish and Mexican Dictionary, compiled by Alonso de Molina, a Franciscan friar, and printed in the city of Mexico, by Anton. Spinosa, 1571, fol. having been two years in the press. The "Doctrina Christiana," of Bened. Fernandez, was, however, a prior production of the American press, and therefore seems to be the *first* specimen of Mexican printing with which we are acquainted. See Horne's *Introduction to Bibliography*, I. pp. 206, 207.

(42) Le Long, I. p. 448, and *Index Auctor.*

In SOUTH AMERICA, the Spanish Catholic missionaries attempted the spread of Christianity by theatrical exhibitions. Garcilasso de la Veyga, who was himself of the royal race of the Incas, (his mother being a native Peruvian,) and whose father accompanied the first adventurers to Peru, thus relates the fact, in his *Royal Commentaries of Peru*, translated from the Spanish by Sir Paul Rycaut, knt. "This ingenuity and aptness, [i. e. of the Indians of Peru,] to attain sciences, was evidenced by a genius they had in personating and acting comedies, which the Jesuits, and some friars and other religious had composed for them. I remember the argument of one to have been the *Mystery of Man's Redemption*, and represented by the Indians with graceful and proper action; nor were they altogether strangers to this divertisement, because, in the times of the Incas, they usually represented their own stories in dialogues, and therefore more easily improved in that art to which they were formerly inclined by a natural aptitude. It is observable how well they acted a comedy made by a Jesuit, in praise of the Blessed Virgin *Mary*, which he wrote in the tongue *Aymara*, which is different from the language of Peru: the argument was on those words in the 3rd chapter of *Genesis*, where it is said, *I will put enmity between thee and the woman, and that she* shall break thy head, &c.* This was all acted by children and young men, in the country called *Sulli*. And at Potow they rehearsed a dialogue, which contained *all the particulars of our faith*, at which about 12,000 Indians were present. At Cozco another dialogue was recited of the CHILD JESUS, at which were all the nobles and people of the city assembled. Another was recited in the city, which is called the city of the kings, where the lord chancellor

* This is according to the Vulgate version, which, either from a wish to serve the purposes of a party, or from a false reading of the Hebrew, substituting הוּא for הִיא, has translated the passage as above, *Illa*

and all the nobility were present, together with an innumerable company of Indians; the argument of which was the *Most Holy Sacrament*, composed in *Spanish*, and the general tongue of *Peru*, which was repeated by the Indian youth, in dialogues, and pronounced with such grace and emphatical expression, with such air and handsome gestures, intermixed with songs, set to pleasing tunes, that the Spaniards were much contented and pleased to behold them; and some shed tears for joy, to see the ingenuity and good inclinations of those poor Indians, that ever after they conceived a better opinion of them, considering them not to be blockish, rude, and filthy, but docile, gentle, and capable of improvement."[43]

In the year 1500, Pedro Alvares Cabral, a Portuguese adventurer, having put into the port of Cranganor, in INDIA, he became acquainted with the Syrian Christians on the coast, and took on board his vessel, two brothers, named Matthias and Joseph, and brought them to Portugal. Matthias, the eldest, died soon after his arrival at Lisbon; Joseph proceeded, first to Rome, and then to Venice, where, from his information, a Latin tract was published, giving some account of his voyage, and of the Christians of St. Thomas, in Malabar. Afterwards, it is said, he returned through Portugal, to Malabar. At the time of the arrival of the Portuguese admiral, Don Vasco de Gama, the following year, there were upwards of 100 churches belonging to the Syrian Christians on that coast, from whom he received a deputation, requesting to be taken under the protection of his master, and to be

conteret tibi caput. In the Antwerp Polyglott of 1572, the Hebrew Text has הוּא instead of הִוא, which Rapheleng, one of the editors, declared to have been done by some Jesuits, contrary to the reading of other copies, to make it agree with the Latin; but others attribute the corruption to Guido Fabricius Roderianus. The true reading is restored in the Interlineary Version of 1584. *Hody, De Text. Orig.* p. 547. Ed.

(43) G. de la Vega's Royal Commentaries of Peru, pt. i. B. ii. ch. xvi. p. 53. Lond. 1688, fol.

defended from the encroachments and oppressions of the native princes. The admiral dismissed them with promises, but as conquest was the object of the Portuguese, nothing appears to have been done for them, during the forty following years, except the erection of some commodious convents for the Catholic friars. In 1545, Don Juan d' Albuquerque, bishop of Goa, formed the design of bringing these Christians over to the faith of Rome, and for that purpose sent Vincent, a Franciscan friar, to Cranganor; but without success, notwithstanding the erection of two colleges, one for the instruction of the Syrian youth in the Latin rites and language, and the other for the instruction of his associates in the Syriac tongue. This refusal of the Syrian Christians to adopt the Romish ritual and tenets, or to acknowledge the supremacy of the pope, irritated their haughty and inquisitorial invaders, who, when their power became sufficient, lighted up the fires of the inquisition at Goa, seized some of the clergy, and devoted them to the death of heretics. The Portuguese finding the people still resolute in defending their ancient faith, began to try more conciliatory measures. In 1599, Don Aleixo de Menezes, who had been appointed to the archbishoprick of Goa, convened a synod, at Diamper, near Cochin, at which he presided. At this compulsory synod, 150 of the Syrian clergy were present, who were called upon to abjure certain practices and opinions, or to suffer suspension from all church benefices. In the third session of this synod, it was ordained, by *Decree II.*, that all the *Apocryphal* and other Books, and passages which were wanting in the Syriac copies of the Bible, should be supplied from the Vulgate Latin, "which the synod commandeth to be translated, and the passages that are wanting to be restored to their purity, according to the Chaldee (or Syriac) copies which are amended, and the vulgar Latin edition, made use of by holy mother church, that so

this church may have the Holy Scriptures entire, and may use it with all its parts, as it was written, and as it is to be used in the universal church; to which end the synod desireth the reverend father *Francisco Roz*, of the society of Jesus, and professor of the Syriac tongue, in the college of Vaipicotta, in this bishoprick, that he would be pleased to take the trouble thereof upon him, for which he is so well qualified by reason of his great skill both in the Syriac language, and the Scripture."

Decree III. ordains, "that whereas the Holy Scriptures are the pillars that support our holy faith, - - - - which has made all heretics, in their endeavours to destroy the said faith, constantly and industriously to corrupt the text of the Divine Scriptures, partly by taking away such passages as did manifestly contradict their errors, and by perverting other places so as to make them seem to favour them, which hath also happened in this bishoprick - - - - All which places, - - - - the synod commandeth to be corrected in all their books, and to be restored according to the purity and truth of the Vulgate [Latin] edition, used by holy mother church, entreating the most illustrious metropolitan forthwith to visit the churches of this diocese, either in person, or by some one well skilled in the Syriac tongue, whom he shall be pleased to depute."

Decree XIV. observes, "the synod knowing that this bishoprick is full of books, written in the Syriac tongue, by Nestorian heretics, and persons of other devilish sects, which abound with heresies, blasphemies, and false doctrines, doth command in virtue of obedience, and upon pain of excommunication to be *ipso facto* incurred, that no person, of what quality and condition soever, shall from henceforward presume to keep, translate, read, or hear read to others, any of the following books: *The Infancy of our Saviour, or the History of our Lady;* the book of *John Barialdan; The Procession of the Holy Spirit; Margarita Fidei,* or *The Jewel of Faith; The Book of the Fa-*

thers, wherein it is said, that our lady neither is, nor ought to be called the mother of God, &c.; *The Life of Abbot Isaiah*, &c."

Decree XV. condemns and orders certain *Breviaries*, and certain prayer books, of the Christians of St. Thomas, to be corrected.

Decree XVI. commands all priests, curates, and all other persons, of whatsoever condition, or quality, to deliver all the books they have written in the Syriac tongue, either with their own hands, or by some other person, to the metropolitan, or to father Francisco Roz, in order to their being perused and corrected, or destroyed, as shall be thought most convenient; the books of common prayer being excepted, which are to be amended. And under the same pain of excommunication, commands that no person shall presume to translate any book into the Syriac tongue, without express license from the prelate, with a declaration of the book to which it is granted, the books of *Holy Scripture* and *Psalms* only excepted. This decree commits the power of granting such licenses for the present to F. Francisco Roz, on account of his skill in the Chaldee and Syriac tongues.

Decree XVII. permits vicars in their own churches to make such discourses to their people, as they shall judge necessary, out of the Holy Scriptures, and other approved books; but forbids all others to preach without a license from the bishop.

On the conclusion of the synod, the archbishop visited the different Syrian churches of Malabar. As soon as he entered into any of them, he ordered all their books and records to be laid before him, and committed most of them to the flames. The BIBLE generally was saved, but was ordered to be altered, and rendered every where conformable to the *Vulgate*; yet many Bibles were secreted, and never produced at all; and by that means

escaped being corrupted. "If any thing," says a modern historian of these churches, "can consign to perpetual infamy, the name and progress of this barbarian, surely it must be the destruction of so many ancient and invaluable documents of the Christian church."

These measures produced, however, only a temporary submission in the *Christians of St. Thomas*, as they are usually called, for the greater part of them proclaimed eternal war against the inquisition, hid their books, fled to the mountains, and sought the protection of the native princes, who had always been proud of their alliance. In 1806 and 1807, the Rev. Dr. Claudius Buchanan visited these churches, and found many thousands of these Christians, not subject to the papal jurisdiction. "Acting," says he, "as our librarians, they have preserved the Holy Scriptures, during the dark ages, incorrupt in the sacred Syriac languages; (and) they have presented an ancient and valuable manuscript copy of the Old and New Testaments to the English church." This, with many other valuable MSS., was presented by Dr. Buchanan, to the Public Library at Cambridge.[44]

The illustrious AKBAR, emperor of the Moguls, who, from the vicinity of his empire to the Portuguese settlements in India, seems to have formed an exalted opinion of the *King of Portugal*, wrote a letter to him in 1582, desiring him to send him a *Translation of the Scriptures* into *Arabic*, or *Persian*, and also a learned person to explain the Christian religion. As this letter, addressed by a Mohammedan to a Christian sovereign, may justly be deemed a curiosity, beside its intrinsic

(44) Geddes' Hist. of the Church of Malabar, pp. 132—174. Lond. 1694, 8vo.
La Croze, Hist. du Christianisme des Indes, liv. 3. *passim*. a la Haye, 1724, 8vo.
Buchanan's Christian Researches, pp. 99—132.
Seventeenth Report of the Church Missionary Society.—*Hist. of Syrian Churches*, pp. 496—529.

worth, the reader is presented with a translation of it, from the pen of Mr. James Fraser, author of *The History of Nadir Shah.*

A Letter from the King of Kings to the Ruler of the Franks. (or Europeans.)

"GLORY inconceivable to the TRUE KING, whose dominions are safe from the disaster of decay, and his kingdom secure from the calamity of shifting. The wonderful extent of the heavens and earth is but a minute part of the world of his creation, and infinite space but a small corner of his production. A GOVERNOR who has regulated the order of the universe, and the management of the sons of *Adam*, by the understanding of kings who exercise justice. A DECREER, who, by the ties of love, and bonds of affection, has implanted in the various beings, and several creatures, the passion of inclination and union, and the affections of mutual tendency and society."

"And praises unbounded, an offering to the pure souls of the company of Prophets and Apostles, who walked in the truest paths, and directed the rightest ways, in general and particular."

"It is well known, that (with those who have stored themselves with knowledge, and studied nature,) nothing in this lower world, which is a mirror of the spiritual one, is preferable to love, or more sacred than friendship. In that they ascribe the œconomy and right disposition of the world to affection and harmony. For whatever heart the sun of love shines on, it clears the whole soul from the darkness of mortality; and how much more is this requisite in princes, the good correspondence of whom is the cause of happiness to the world, and the people therein. For which reason it has been my earnest and entire endeavour, to promote and confirm the ties of friendship, and bonds of union among God's creatures, especially among the high rank of kings, whom God, by his favour, has peculiarly distinguished from the rest of mankind;

particularly with his* royal majesty, who is endowed with intellectual knowledge, is the reviver of the ordinances of Jesus, and stands in no need of praise or description. Our neighbourhood† with that renowned prince, making an alliance and friendship more indispensably necessary; and as a personal conference is impracticable, on account of many obstacles, and several weighty reasons, the want thereof can only be supplied by embassies, and a mutual correspondence. Since it is certain, that these only can make up the loss of a personal conversation and interviews; we hope they will be mutually carried on, without any interruption, that the affairs and desires of each may be manifested to the other."

"Your majesty knows, that the learned and divines of all nations and times, in their opinions concerning the world of appearance, and the intellectual, agree in this, that the *former* ought to be of no consideration in respect to the *latter;* yet the wise men of the times, and the great ones of all nations, toil much in perfecting themselves, as to this perishing and showy state, and consume the best of their lives, and the choicest of their time, in procuring apparent delights, being swallowed up and dissolved in fleeting pleasures and transitory joys. The most high God, merely through his eternal favour and perpetual grace, notwithstanding so many obstacles, and such a world of business and employment, has disposed my heart so as always to seek him: and though he has subjected the dominions of so many powerful princes to me, which to the best of my judgment I endeavour to manage and govern so as that all my subjects are contented and happy; yet praise be to God, his will and my duty to him, is the end I propose, in all my actions and

* By his *Royal Majesty* is meant the king of Portugal.

† The Portuguese conquests on the Coast of India made them neighbours.

desires. And as most people, being enchained by the bonds of constraint and fashion, and regarding the customs of their ancestors, relations, and acquaintances, without examining the arguments or reasons for it, give an implicit faith to that religion, in which they have been bred up, and remain deprived of the excellency of truth, the finding of which is the proper end of reason; therefore at times I converse with the learned of all religions,* and profit by the discourses of each. As the vail of a language interposes betwixt us, it would be expedient you would oblige me with such a person as could distinctly relate and explain the above affair. It has also reached my fortunate ears, that the *Heavenly Books*, such as the PENTATEUCH, PSALMS, and GOSPELS, are put into *Arabic* and *Persic:* should a translation of these, or any other books, which might be of general benefit, be procurable in your country, let them be sent. For a further confirmation of our friendship, and securing the foundation of affection and unity, I have sent my trusty friend, the learned and honourable *Seyd Mazuffer*, whom I have particularly favoured and distinguished. He will communicate several things personally to you, in which confide. Always keep open the doors of correspondence and embassy; and peace to him who follows the guide."

"Written in the month† Ribbi al-avul, 990."[45]

It is doubtful whether this letter, and the ambassador, proceeded any further than GOA. But whether they reached the place of their original destination or not, it is certain, that after some years, GERONIMO (or Jerome)

* *Abdallah Khan*, prince of *Tartary*, in his Letters to *Akbar*, (copies of which were in Mr. Fraser's possession,) calls him to a severe account for being so fond of the *Bramins*, or *Indian* priests, and so indifferent to the *Mohammedan* religion, which he professed.

† April, 1582.—This emperor, *Mahammed Akbar*, took to himself the title of *Jilal o' din*, which signifies the *Aggrandizer of Religion*. He died at Agra, October 13th, 1605, aged 63.

(45) Fraser's History of Nadir Shah, pp. 12—18. Lond. 1742, 8vo.

Xavier, a Jesuit, undertook the translations of the books requested by the emperor. This ecclesiastic, with the best opportunity he could have desired of presenting the sovereign of the Moguls with a faithful transcript of the Holy Scriptures, and of impressing his mind with the conviction of the purity and excellency of the Christian Revelation, basely prostituted his talents to the purposes of superstition and bigotry, and produced a work only calculated to induce the contempt of so intelligent a monarch. By the assistance of a Persian scholar, named *Molana Abdal Settor ben Kassum*, or according to Dr. A. Clarke, in his *Introduction* to the Gospels and Acts of the Apostles, p. xviii. *Moulanee Aboos Sitar*, a native of Lahoor, he made a History of Christ, compiled out of the Gospels, and from the *Protevangelion of James*, and other popish legends, and presented it to the emperor, in 1602, who, as might be expected, is said to have smiled at a work so disgraced with fables. The original MS. formed for the emperor's use, was brought from the East by Mr. James Fraser. Geronimo Xavier was also the author of another similar work, in *Persian*, entitled *The History of St. Peter*. Transcripts of these works having fallen into the hands of the learned Orientalist, Lud. De Dieu, he published them, with Latin translations and notes, and a Grammar of the Persian language, at Leyden, 1639, 4to.

Disgraceful, however, as these compilations were to the Catholic missionaries, they did not prevent the emperor from acting with a candour highly praiseworthy. Sir Thomas Roe, the English ambassador at the court of Akbar, thus describes the more than tolerant conduct of that monarch, in a letter dated A. D. 1616. "Before the inundation of Tamerlane, these countries were governed by petty Gentile princes, not knowing any religion, but worshipped according to severall idolatries, all sorts of creatures. The descendants of him

brought in the knowledge of Mahomet, but imposed it upon none. In this confusion, [of different religions,] they continued untill the time of *Ecbarsha*, who being a prince, by nature just and good, inquisitiue after nouelties, curious of new opinions, and that excelled in many virtues, especially in pietie and reuerence towards his parents, called in three Jesuites from *Goa*, whose chief was *Geronimo Xavier*, a *Nauarrois*. After their arriuall, he heard them reason and dispute with much content on his, and hope on their parts, and caused *Xauier* to write a book in defence of his owne profession against both *Moores* and *Gentiles:* which finished he read ouer nightly, causing some part to be discussed, and finally granted them his letters pattents, to build, to preach, teach, conuert, and to use all their rites and ceremonies, as freely and amply as in Rome, bestowing on them meanes to erect their churches and places of deuotion: So that in some few cities they haue gotten rather *Templum*, then *Ecclesiam*. In this grant he gaue grant to all sorts of people to become *Christians* that would, euen to his court or owne bloud; professing that it should be no cause of disfauour from him. Heere was a faire beginning to a forward spring of a lean and barren haruest."[46]

The conduct of Xavier in corrupting the Scriptures, in his *Life of Christ*, is rendered still more odious by the fact, that at the very time, he had access to, or was in possession of, an ancient translation of the GOSPELS into Persian. In the library of the Escurial, in Spain, there is a manuscript copy of the GOSPELS, in folio, elegantly and carefully written, which was presented to his Catholic majesty, by Geronimo Xavier, and brought by the ships which came from India to Portugal, in the year 1610. It is accompanied with a certificate in Spanish and Persian, to the following effect:

(46) Purchas's Pilgrimages, pt. i. lib. iv. ch. xvi. pp. 585, 586. Lond. 1625, fol. Fraser's Hist. of Nadir Shah, p. 39.

"I, father GERONIMO, of the company of Jesus, superior of the fathers of the same company, which reside in the court and dominions of the great Mogul, do certify, that this book of the GOSPELS, in the PERSIAN tongue, was in possession of a reverend Armenian father, who was coming from Jerusalem to these parts, in the year 1598; and it appears by the book itself to have been written A. D. 828. The writing paper, and composition of it, also bear witness to its antiquity. It came to our hand in the following manner. The said Armenian father who had that book, being sent as ambassador by Jahbac, king of Persia, to Jelalin Acbar, Mogul in this city of Lahoor; arriving at Manucher, did not, from some motive or other, follow his embassy, but remained behind, and going by another caravan, died on the way. Some Armenians who were accompanying him, brought his books and papers to this city of Lahoor, among which was the afore-mentioned *Book of the Gospels*, and delivered them to the reverend father, *Manuel Panero*, of the company of Jesus, who, by the order of that sacred company, resided there; which father, now deceased, kept the *Book of the Gospels*, and from it, as I have said, *this* was copied, without having in it any alteration in any respect, and was faithfully compared with it. And in witness of the truth of it, I did this writing with my own hand, confirmed it with my number, and sealed it with the seal of the superior of the fathers of the company of Jesus, belonging to these parts. Signed in this city of Lahoor, the capital of Nourodin Jehanguir Mogul, on the 21st. day of December, 1607.

Geronimo Xavier."

The author of this translation of the *Four Gospels* is unknown, but Casiri says, there can be no doubt, but that it was executed before the eighth century.[47]

Le Long mentions another copy of the PERSIC Gos-

(47) Casiri, Biblioth. Arabico-Hispana, Append. II. p. 343.

PELS, transmitted by Xavier to the Roman college, from the city of Agra. It had been transcribed in the year 1388, from an ancient copy.[48]

GERONIMO XAVIER was a Spaniard, and a kinsman of the famous Roman Catholic saint, Francis Xavier. He was born in Navarre. In 1568 he entered the society of the Jesuits, and soon after went to India, and resided at Goa, in an official situation, until 1594, when he was sent as missionary to the empire of the Great Mogul. In this station he discovered such zeal and attachment to the Romish church, that his life was frequently in danger. At Lahoor he was stoned, and was forced to flee into Armenia, where he remained for a considerable time, manifesting the same intrepidity and decision of character. In 1617, he returned to Goa, and died on the 17th of June, in the same year. In the preface to his *Life of Christ*, dedicated to the Emperor Akbar, he says, he had spent about forty years in propagating the Gospel, and had been engaged during seven or eight years in learning the Persian language.

Beside his *Life of Christ*; and *Life of St. Peter*; he was the author of several other works in *Persic* and *Latin*; among which Alegambe enumerates a book on the Mysteries of the Christian Faith, entitled *The Fountain of Life*, written against the infidels, and in particular the Mohammedans, in 1600:—*A Martyrology*; *The Lives of the Apostles*; *Letters from India*, &c.[49]

Whilst Xavier was promoting, according to his mistaken views, the interests of the Romish church in the East, some of the learned members of the same church at home, contemplated its extension by printing editions of the NEW TESTAMENT, in the ARABIC and ETHIOPIC languages. In 1591, the FOUR GOSPELS were beautifully printed in

(48) Le Long, I. p. 133; Paris, 1723.
(49) Alegambe, Biblioth. Script. Societat. Jesu, pp. 188, 189. De Dieu, Hist. Christi, à P. Hieron. Xavier. in *Præfat.*

Arabic, in fol. at the Oriental press established at Rome, by Cardinal Ferdinand de Medici, afterwards duke of Tuscany. Of this edition 3000 copies were printed, and a considerable part of them sent into the East; but being ornamented with wood-cuts, they were not approved by the Mohammedans and others, who detest the use of images. Another edition, with a *Latin* interlineary version, was printed at the same time, and with the same types, on good paper, "with a profusion of decent wood-cuts, an *Anivan*, or frontispiece to each Gospel, and a double line round the margin, in imitation of Oriental MSS." All the copies designed for the East, of both editions, are without title or preface, but others of the Arabic and Latin edition have a title page, with the date 1619, and a dedicatory epistle to Cardinal Madruzzi, (with whose portrait the work is accompanied,) by *Johannes Antonius Rodolus*. The true date, however, appears at the end of the work, which shows the affixing of the title-page, &c. to have been a device for increasing the sale of the work, which, from the paucity of Oriental scholars, was probably excessively slow.[50]

The first printed edition of the ETHIOPIC NEW TESTAMENT was executed at Rome, in 1548, in 4to. by the brothers Valerius Doricus and Ludovicus of Brescia, under the superintendence of *Peter*, or *Tesfa Sion Malezo*, a native of Ethiopia, with the assistance of his two brothers, *Tensea Wald*, or *Paul*, and *Zaslask*, or *Bernard*; to whom were added *Paulus Gualterius Aretinus*, and *Marianus Victorius*, afterwards bishop of Rieti.

The EPISTLES OF ST. PAUL were published separately, in the year 1549. They are said to be full of errors, chiefly from the unskilfulness of the printer: "They who printed the work could not read," says Peter, in his

(50) Clarke's Bibliog. Dict. VI. p. 205.
Le Long, edit. Masch, pt. ii. vol. I. sec. 5, pp. 130—132.
Clement, Bibliotheque Curieuse, VIII. pp. 132, 133.

Latin preface, "and we could not print; therefore they helped us, and we helped them, as the blind helps the blind."[51]

TESFA SION or PETER, called also TEZFACIOR MALHAZOR, the chief editor of the Ethiopic New Testament, was an Ethiopian hermit, born (according to the inscription on his monument at Rome) "beyond the tropic of Capricorn," of noble parents. He was well versed in many languages, and eminently acquainted with the Holy Scriptures. After residing some years at the holy sepulchre at Jerusalem, he came to Rome, and by the universal favour which he gained with persons of all ranks, promoted the establishment of an institution for the reception of foreigners from the East. He bestowed great labour and expense in printing the *Ethiopic New Testament*, the *Office of Baptism* as in use among the Ethiopians, and the *Ethiopic Missal* translated by himself into Latin. Whilst zealously devising means for the conversion of his countrymen, he was seized with severe sickness, which occasioned him to remove to Tivoli, where he died, August 28, 1550, in the 42nd year of his age; he was buried at Rome, where he had resided 12 years, in a small chapel dedicated to St. Stephen of the Indians.[52]

The state of the *Greek* church at this period was most deplorable. The loss of Constantinople, in 1543, subjected the Christians who remained to every indignity their barbarous conquerors could inflict upon them. Bartholomew Georgueviz, who resided among them thirteen years, about A. D. 1540, on his return wrote a work entitled *Deploratio Christianorum*, printed at Wittemberg in 1560, in which he observes. "If any man had foreknown that

(51) Le Long, edit. Masch, pt. ii. vol. I. sec. 6, pp. 152, 153. Clarke's Bibliog. Dict. VI. p. 203. See also vol. I. p. 148, of this work.

(52) N. de. Bralion, Les Curiositez de l' une et de l' autre Rome, liv. 1, sec. 3, ch. iv. p. 335. Paris, 1655, 8vo.

calamity, (of the taking of Constantinople,) he would rather have chosen to have died a thousand times;" and adds "It is still free unto the Turk to take the most handsome of the Christian children, and circumcise and bring them in their cloisters to be seminaries of his Janizaries, or guard, and of his soldiers, so that they hear not of Christ, nor parents; yet many of these Janizaries carry under their arm-pits a NEW TESTAMENT in *Greek* or *Arabic*." [53]

The Jews of Constantinople printed the Book of JOB in HEBREW, with a translation into the ROMAIC or *vulgar Greek*, in 1576, 4to. The translator was R. MOSES BEN ELIAS POBIAN, who in the preface says, that the reason of his undertaking the translation was the extreme ignoand indolence of many of the Jewish doctors, who were incapable of properly instructing their disciples; and that he had translated not only the Book of JOB, but also the Book of PROVERBS. The preface likewise includes a privilege for the exclusive right of printing the work for 10 years, given by the prince or head of the school, under pain of triple excommunication. The work was printed in the house of Joseph Jabets, in Constantinople. [54]

(53) Petrie's Compendious History of the Catholick Church, pt. iii. p. 401. Hague, 1662, fol.
(54) Le Long, I. cap. ii. pp. 79, 80.

CHAPTER VIII.

SIXTEENTH CENTURY CONTINUED.

Theological Faculty of Paris. Inhibitory Edicts. French Translators. Claude d' Espence. Rhemish Version. Canons of Synods of the Reformed Church. Genevan Version. Castalio's Translation. Number of Editions of French Bibles and Testaments. Grison. New Testament. Progress of Biblical knowledge in England. English Versions. Paul Fagius. Martin Bucer. Destruction of Books at the dissolution of the Monasteries. Sir John Cheke. Sternhold and Hopkins's Psalms. Tye's Metrical Versions. Marbecke's Concordance. Joan Bocher. Edward VI. Lady Jane Grey. Intolerance of Queen Mary. Genevan English Version. Promotion of the Reformation by Queen Elizabeth. Welsh Version. Bishop's Bible. Prophesyings. Irish Version. Reformation in Scotland.

THE celebrity of the universities of FRANCE, the high character of several of its divines, and the fame of its printers, would have led us to expect that at the period of which we are writing, Biblical pursuits would be very generally adopted, and the Scriptures be extensively circulated; but unhappily this expectation was disappointed by the increasing zeal and influence of the *Theological Faculty* of the university of Paris, which endeavoured to repress every attempt to communicate the Holy Scriptures to the people in the vernacular tongue; and by the different ecclesiastical synods and councils held under the sanction of papal authority. About the year 1535, a process was instituted by the faculty of theology of Paris, against the royal professors of Greek and Hebrew in that university, for lecturing on the Old

and New Testaments to their auditors. The request presented to the court, prayed, "that none might be suffered to read publicly, or lecture upon and interpret the Holy Scriptures, without having first obtained the permission of the said faculty." The court having appointed a hearing of the four professors, and the Syndic of the university, with the procurator general, NOEL BEDA, the Syndic of the faculty, stated, "that he was led to move the court, not from a wish to prevent the reading of the Greek and Hebrew languages, the learning and doctrine of which he praised; but principally lest the professors of the said languages, who might not understand divinity, should censure, or depreciate the (Vulgate) translation of the Holy Scriptures, which the Romish and Western church had continued in use, and thereby approved for about 1100 years, and that persons learned in human sciences, and presuming to correct the said translation, as Erasmus, Le Fevre d'Estaples, and others had done, should inflict great wounds on Christianity itself. For curious persons follow the diversity of such translations according to their respective fancies, and those who should depend upon them would have no certain rule of Holy Scriptures. *Item*, In the places where they should lecture on the Holy Scriptures, they might cause their auditors to doubt our translation made use of in the church, because, in translating, they would say, it is thus in the Hebrew, or Greek." "*Item*, That the greater part of the books of Holy Scripture, which are in Greek, or Hebrew, are printed by Germans, who may have altered them. And that as to the Hebrew, many Jews, who are employed in printing their Hebrew books, are Lutherans, on which account we fear lest they should have corrupted their books. Wherefore, it is not sufficient to say, it is thus in the Hebrew. And these who have made translations, all differ from each other." For these reasons he prayed the court, that if the said lectures

in Greek and Hebrew, were permitted to continue their lectures on the Holy Scriptures, they should be forbidden to censure, alter, or depreciate the translation in use in the church; and enjoined to guard against saying or disseminating any thing favourable to Lutheranism. Marillai defended the professors, showed, that to subject them to the faculty, would be derogatory to the prince who appointed them; produced reasons against it from the civil and canon laws; appealed to the result of the four years' experience of the professors' lectures; and demonstrated the impossibility of learning Hebrew without reading the Bible, on which he principally insisted. But his arguments were useless, for Monthelon, on behalf of the procurator-general, decided in favour of the theological faculty. As this decision was resisted, the affair was referred to the king, Francis I.; and though we are not certain of the final determination, it is not improbable that he would support his professors in their privileges.[1]

Henry II. who succeeded Francis I. submitted to the influence of the theological faculty, so far as to issue various edicts against the publication of Bibles and ecclesiastical writings. The inhibitory decrees against the editions of the Bible by Robert Stephens, have been previously noticed; to which we may add the following extracts from the edicts of Chasteau-Briant, passed in 1551.

C. 15. art. 10. "We forbid printers to print, or sell any books of the Old or New Testaments, newly translated, or any part of them; or any of the ancient doctors of the church, without being first seen by the faculty of theology."

C. 16. art. 12. "We forbid all our courts of parliament, masters of the requests, and other keepers of the seals of the chanceries, presidial judges, and others our officers and magistrates, to give any licenses to print books, until

(1) Simon, Lettres Choisies, II. Let. 5. pp. 32—38.

those who require them have obtained certificates from the faculty of theology, that the books have been seen and approved, which certificates shall be placed, with the licenses, at the commencement of the books."

C. 17. art. 13. "The deputies shall retain the copy of the books thus approved by them, signed by the petitioning bookseller, to whom the license shall be granted by the deputies without any fee."

C. 18. art. 14. "We forbid [testamentary executors] to proceed to the sale of books which concern the Holy Scriptures, until they have been first visited by the deputies."

C. 22. art. 21. "No hawkers shall be permitted to sell any books, whether great or small, coming from Geneva; or any other books of ill fame, under pain of their confiscation, and of all the other merchandise carried with them by the hawkers, who shall be punished according to their quality, and which the judges shall see done."

The same edict ordains, "that wherever there is a university, the faculty of theology shall, twice a year at least, visit the booksellers' shops, and the printing-offices; and where there is no university, the booksellers' shops, and the printing-offices, shall be visited by deputies." "That at Lyons, the visitation shall be made thrice in the year, by two persons deputed for that purpose, one of them by the archbishop, the other by the chapter and seneschal;" and "That booksellers shall keep catalogues of all the books which they have on sale."[2]

The Gallican provincial councils, held towards the close of the sixteenth century, discover the same disposition to restrain the liberty of the press, and to check the progress of truth. The council of Bourges was held in 1584; and promulgated, among others, the following decrees.

C. 10. "All *Bibles*, and other books of faith and

(2) Bochelli Decreta Eccles. Gallican. lib. i. Tit. 10, pp. 97, 98.

religion, written in the vernacular tongue, are rejected, except those which have been approved by the authority of the Catholic church, and of the ordinary."

C. 11. "Let an index of the prohibited books be kept by the scribe and actuary of every diocese, who may show it annually to the booksellers and printers, lest, through mistake, they should disseminate improper books; and lest the Catholic population should, through ignorance, retain prohibited books."

The same council sanctioned *Traditions*, and the *Vulgate edition of the Bible*, and anathematized all who opposed them.[3]

In 1585, a council was held at Aix, in Provence, by Alexander Canigianus, archbishop of that city, which was approved the following year by a brief from the pope. Many of the regulations were similar to those passed in the council of Bourges, and therefore need not be quoted. A council was also held in 1590, at Toulouse, by Cardinal Joyeuse, in which the inhibitory decrees of the council of Trent were ordered to be strictly enforced, under the severest penalties; and copies of the index of prohibited books, to be placed in the hands of the confessors, that they might be able the more easily to satisfy the inquiries of penitents.[4]

These inquisitorial attempts to prevent the spread of the Scriptures in general, were accompanied with other measures designed to check the circulation of the Protestant versions in particular. For this purpose, a *French* translation of the BIBLE, corrected according to the Vulgate, was published by the divines of the university of Louvain, under the patronage of the Emperor Charles V. The first edition of this corrected translation was printed

(3) Bochelli Decreta Eccles. Gallican. lib. i. Tit. 10, p. 94; and Tit. 11, p. 104.

(4) Ibid. p. 1340.

Dictionnaire Portatif des Conciles, pp. 16. 482.

at Louvain, by Bartholomew De Grave, in 1550, in fol. The principal editor was NICHOLAS DE L'EUZE, surnamed FRAXINIS, a native of the Netherlands. He was a licentiate in divinity, and visitor of books in the university of Louvain. He wrote *The Spiritual Pilgrimage to the Holy Land and City of Jerusalem*, printed at Paris, 1576, 8vo. He also translated from Latin into French, *The Hours of Our Lady*, by order of Pope Pius V. and added to them various devout hymns, prayers, contemplations, &c. printed at Douay, 1577, 8vo.[5] He was assisted in correcting the translation by FRANCIS DE LARBEN, a Celestine monk.

The edition of the French Bible selected as the basis of this version, is said to have been the one printed at Antwerp, by Martin L'Empereur, in 1530.[6]

The *Louvain French Bible* has frequently been reprinted. It was revised by the divines of the university of Louvain, and printed by Christopher Plantin, at Antwerp, in 1578, in fol. with a preface by James de Bay, dated 1572, in which he says, that their design was to put a translation into the hands of the people, which should be permitted by the bishops or inquisitors; and that as no former translation answered exactly to the Vulgate, they had been at great pains to render it so conformable to the Latin, that it might be read with safety. "We see by this," says F. Simon, "that the principal design of this version was to rid the people of the Protestant French Bibles, and to substitute in their place, another more comformable to the ancient interpreter of the church."[7]

After every precaution of the Romish authorities to suppress every thing inimical to their ecclesiastical polity, some daring spirits of their own communion ventured

(5) Le Long, I. pp. 329. 567.
Bibliotheques Frangoises, V. p. 120.
(6) Le Long, I. p. 329.
(7) Simon's Crit. Hist. of the Versions of N. T. ch. xxx. pp. 224,225.

to render the vernacular *New Testament* the vehicle of satire against the monastic orders. An edition of the *French New Testament* was published at Lyons, by Jean Frellon, 1553, with plates, in one of which, a devil is represented as wearing a monk's cowl. The practice of conveying invective, by caricature prints, was not uncommon at that period; we find even Erasmus complaining that in one of the books published against him, under pretence of giving a picture of the priests of Baal, they had drawn them like so many priests of the church of Rome, and had added his picture appareled in the dress he usually wore.[8]

In 1566, RENATUS BENOIST, a Catholic divine, and member of the theological faculty of Paris, published a *French* translation of the whole BIBLE, with marginal notes, printed at Paris, in fol. by Sebast. Nivelle, Gabr. Buon, and Nic. Chesneau. It was reprinted, with the Vulgate version, in 1568, in 2 vols. 4to. "No version," says Clement, "ever cost less trouble to its author; and no version ever made more noise." He satisfied himself with taking the version of Geneva, effacing some words, and substituting other synonimous ones in their stead.[9] The publication, however, of this edition, embroiled the editor in violent disputes with the faculty of theology, which were only concluded by his submission and apology.

RENATUS BENEDICTUS, or RENE' BENOIST, was born at Seveniers, near Angers, in 1521. After receiving the first rudiments of learning at his native place, he pursued his studies at Angers, where he was admitted doctor in divinity, and ordained priest. Afterwards, he became curé, or rector, of the church of St. Moulle, at Pont de Cé, a town in the province of Anjou. In 1548, he removed to Paris, and resumed his studies in theology and

(8) Jortin's Life of Erasmus, I. p. 321.
(9) Clement, Bibliotheque Curieuse, IV. pp. 9—12.
Simon's Crit. Hist. of VersionsN. T. pt. ii. ch. xxx. pp. 226—228.

philosophy, in the university of that city, and in 1559, was admitted to the degree of doctor in divinity, of the college of Navarre. In 1561, he accompanied the unfortunate Mary, queen of Scots, (widow of Francis I. king of France,) to Scotland, as her confessor and preacher in ordinary. After a stay of only two years, he returned to Paris, and in 1566, he obtained the church of St. Pierre d'Arcis, from which he was advanced to that of St. Eustathius, in 1569. In 1587, king Henry III. appointed him to be reader and Regius professor of divinity in the college of Navarre, at Paris. When Henry IV. had resolved to embrace the Roman Catholic religion, he wrote to Dr. Benoist, inviting him to come to him, and bring with him two others of a mild and moderate spirit to instruct him; the consequence of which was, that the king abjured the reformed religion, and assisted at mass, July 24th, 1593. Dr. Benoist was afterwards appointed confessor to the king, who nominated him to the bishopric of Troyes, in Champagne; but as he could never obtain the pope's bulls to be installed, having offended the court of Rome, both by the publication of his Bible, and by having assisted in the absolution of the king, without being authorised by the pope, he could only enjoy the temporalities of the dignity, which he resigned in 1604, with the king's permission, to Renatus de Breslay, archdeacon of Angers. He died at Paris, March 7th, 1608, aged 87; and was buried near the great altar, in his parish church of St. Eustathius. He was the author of several other works beside his *Translation of the Bible*, particularly of a *History of the Coronation of King Henry* III., entitled "Le Sacre et Couronnement du Roi Henry III. l'an 1575." Rheims, 1575, 8vo. and inserted in Godefrey's "Ceremonial de France," Paris, 1619, 4to.[10]

Another celebrated divine, who flourished during the

(10) Bibliotheques Frangoises, II. pp. 359—363.
Chalmers' Gen. Biog. Dict. IV. p. 442.

sixteenth century, and who from his *Commentaries on the Epistles of St. Paul to Timothy and Titus*, and his determined opposition to violent measures in religion, claims our notice, was CLAUDE D'ESPENCE, or DE SPENCE, who, with all his attachment to popery, appears to have been one of the most moderate and judicious doctors of the age in which he lived. He was a native of Chalons-sur-Marne, where he was born of noble parents, in 1511. He became a doctor of the Sorbonne, and rector of the university of Paris. His aversion to the legendary stories interwoven with the history of the saints of the Romish church, was publicly avowed. Preaching on sunday, July 21st, 1543, at the church of St. Merri, he contemptuously called the famous *Legende Dorée, (Golden Legend,) La Legende Ferrée*, (the Iron Legend,) for which he was ordered by the faculty of theology to make a public apology, by which the storm raised against him was silenced. He was afterwards employed in several affairs of importance, by the Cardinal Lorraine. He accompanied his eminence to Rome, in 1555; but preferring Paris to Rome, he returned to France, and attended the assembly of the States of Orleans, in 1560, and at the conference of Poissy in 1561, where he attached himself to the Calvinists, by which he gave much offence to his popish brethren. He died at Paris, Oct. 5th, 1571, in the 60th year of his age. His most distinguished works are, his *Treatise on Clandestine Marriages*, and his *Commentaries*, in which he successfully defends the reading of the Scriptures.—In his "*Commentary*" on St. Paul's Epistle to Titus, chap. ii. he replies to those who say, they cannot understand the Scriptures, by referring them to the instance recorded in the Acts of the Apostles, of Philip and the Eunuch; and then adds, "I read, thou sayest, but I read in vain, for I have no one to take me by the hand, Philip is not present. But the Spirit who influenced him is present. How canst thou understand, who wilt not even slightly

look at the Scriptures? Take the book into thine hand, read the whole history, commit to memory the most remarkable things; and frequently run over what is obscure and less plain; and if thou art not able by diligent reading to discover the meaning, apply to those who are wiser; go to a divine, and consult what has been written; be in earnest; for God who sees how ready thy mind is to receive instruction, will not disregard it; but if no man can teach thee what thou seekest, he himself will doubtless reveal it unto thee. For it cannot be, that any one can go away without profit, who delights in the diligent and attentive reading of the Scriptures."[11]

The wish of the Roman Catholics to prevent the circulation of Protestant translations of the Scriptures, induced the learned English professors in the college of RHEIMS, to publish an English version of the NEW TESTAMENT, made from the Vulgate. For making the translation from the *Latin*, rather than from the *Greek*, they give this singular reason in the preface. That "the *Latin* was most ancient, it was corrected by S. Hierome, commended by S. *Austin*, and used and expounded by the Fathers: the holy council of Trent had declared it to be authentical; it was the gravest, sincerest, of greatest majestie, and the least partialitie: It was exact and precise according to the *Greek*; preferred by Beza himself to all other translations; and *was truer than the vulgar* Greek *Text itself!*"[12]

Ant. Possevin, a learned writer of the Catholic church, says, the authors of this translation were WILLIAM ALAN, afterwards created cardinal; GREGORY MARTIN; and RICHARD BRISTOO, or BRISTOW.[13]

Dr. WILLIAM ALAN, or ALLYN, who was subsequently raised to the purple, has been already mentioned as

(11) Bochelli Decreta Eccles. Gallican. lib. i. p. 100.
Bibliotheques Frangoises, I. pp. 135, 136.
Chalmers' Gen. Biog. Dict. XIII. pp. 313, 314.
(12) Lewis's Hist. of English Translations, p. 278.
(13) Ant. Possevini Apparatus Sacer. I. p. 225. Colon. Agrip. 1608. fol.

employed with others in editing the papal edition of the Vulgate.

GREGORY MARTIN was an Englishman by birth, a native of Maxfield, near Winchelsea, in Sussex. He was admitted one of the original scholars of St. John's College, Oxford, in 1557, by Sir Thomas White, the founder. In 1564, he proceeded M. A. and was afterwards taken into the family of Thomas, duke of Norfolk, as tutor to his children, and particularly to Philip, earl of Surry, being considered as the best Hebrew and Greek scholar of the college to which he belonged. Having embraced popery, he went, in 1570, to the English college at Douay, where he was ordained priest, in 1573, and licentiate in divinity, in 1575. After a visit in the following year to Rome, he returned to Douay, and taught Hebrew, and gave lectures on the Scriptures. He was one, if not the principal, of those who undertook the *Rhemish English translation of the Scriptures.* Dodd, in his church history, is of opinion, that it ought to be entirely ascribed to Martin. He died at Rheims, October 28th, 1582. He was the author of, 1. A tract *on Schism,* printed in 1579, in which he attempts to show that it is unlawful for Catholics to be present at the prayers or sermons of heretics. 2. A work against the Protestant English translations of the Bible, entitled, *a Discovery of the manifold corruptions of the holie Scriptures, by the hereticks of our daies, speciallie the* English *sectaries,* &c. Rheims, 1582. This work was afterwards answered by Dr. William Fulke, master of Pembroke-Hall, Cambridge, in his *defence of the sincere and true translation of the holie Scriptures into the* English *tong, against the manifolde cavils, friuolous quarrels, and impudent slanders of Gregorie Martin,* &c. Lond. 1583.[14]

(14) Chalmers' Gen. Biog. Dict. XXI. p. 368.
Possevini Apparatus, I. p. 666.
Lewis's Hist. of Eng. Translations, pp. 291, 292.

Richard Bristoo, Bristow, or Bristol, was born at Worcester, A.D. 1538. He entered Exeter College, Oxford, where he took his degree of B. A. in 1559, and of M. A. in 1562, when he was also admitted a member of Christ Church. He, and Edmund Campian, (afterwards a celebrated jesuit,) were so esteemed for their talents, as to be selected to entertain queen Elizabeth with a public disputation, in 1566. In 1567, he was made a fellow of Exeter College, and would have obtained further promotion, had he not been suspected of secretly supporting the tenets of popery, which he at length openly avowed, by embracing an invitation from Cardinal Alan, to enter the college of Douay, where he was admitted to his doctor's degree, in 1579. He was prefect of studies, lectured on the Scriptures, and in the absence of Cardinal Alan, acted as regent of the college. His constitution, naturally delicate, being weakened by intense study, he was advised to try his native air, in consequence of which, he returned to England, but died a short time afterwards, October 18th, 1581, at Harrow-on-the hill. He was the author of several controversial works, principally in defence of the tenets of popery, and against Dr. William Fulke.[15]

The first edition of this translation of the *New Testament* was printed at Rheims, in 1582, 4to. It was reprinted at London, with the *Bishops'* translation in a parallel column; and a *Confutation of all such* arguments, glosses, *and* annotations *as conteine* manifest impietie, *or* heresie, treason, *and* slander *against the Catholick church of God, and the true teachers thereof, or the translations used in the Church of England*; by Dr. William Fulke, and dedicated to Queen Elizabeth. Editions of the *Rhemish New Testament* were printed at Antwerp, in 1600, and in 1630; and at Paris, in 1633. The marginal notes were answered also by *George Withers*, in 1588, with the following title: *A view of the marginal Notes of the*

(15) Chalmers' Gen. Biog. Dict. VII. p. 25.

Popish Testament, translated into English, *by the* English fugitive papists, *resident at* Rheims, *in* France, *by* Geo. Withers. In 1618, this translation was again printed by some friends to the memory of the learned *Thomas Cartwright*, then deceased, with a *Confutation of the Translation.*[16]

The Reformed church in France was, in the mean time, assiduous in its efforts to promote the diffusion of Sacred truth. The HOLY BIBLE was read in the solemn meetings of the reformed, and in their public congregations: it was perused and studied by nobles and peasants, merchants and mechanics, women and children, the learned and partially illiterate, in their houses and families, and privately in their closets. The PSALMS, translated by Marot and Beza, were sung by courtiers and commoners. No gentleman professing the reformed religion, would sit down at his table, without praising God by singing; and singing the praises of God formed an especial part of their morning and evening worship. The Holy Word of God was duly and powerfully preached in churches and fields, in ships and houses, in vaults and cellars, and in all places where the ministers of the Gospel could gain admittance, and obtain conveniency. Multitudes were convinced and converted, established and edified; and the plain and zealous sermons of the reformers were singularly successful. Children and persons of riper years were catechised in the rudiments and principal articles of the Christian faith, and enabled to give a reason of the hope that was in them. The progress of the principles of the Reformation enraged the adherents to popery, and roused them to dreadful persecutions. The cardinal of Lorraine attempted to check the influence of the Psalms of Marot, by French translations of *Horace*, *Tibullus*, and *Catullus*, to be sung in their stead, by the profane courtiers of France, and any

(16) Lewis's Hist. of English Translations, pp. 294, 295.

others who might prefer ribaldry to piety. The reformed were arraigned before merciless judges, and condemned to the flames, or massacred in cold blood, without even the shadow of a judicial process. But the Christian views of the reformers rendered them intrepid, so that in 1559, they ventured to celebrate the first national synod, in the city of Paris, and drew up the *Confession of Faith*, which they presented first to Francis I. at Amboise; and afterwards to Charles IX. at the conference of Poissy, in 1561, which was followed by an edict dated January, 1562, granting the public exercise of the Protestant religion. The parliament at first refused to register the edict, using the expressions, *Nec possumus, nec debemus*, "We neither can, nor ought to do it;" but yielded after two express orders from the king. It contained a remarkable article concerning the manner in which the reformed ought to conduct themselves, and which stated, that "they should advance nothing contrary to the council of Nice, to the Apostles' Creed, and to the books of the Old and New Testament." But this calm was of short duration, for some of the retinue of the Duke of Guise, having insulted some Protestants, (or Huguenots, as they were called,) who were at their devotions in a *barn*, at the little town of Vassy, in Champagne, a fray commenced, in which about sixty of the poor Huguenots were killed, and proved the commencement of an unfortunate civil war; and of a bloody persecution, during which more than 200,000 of the Protestants were sacrificed to the rage of their enemies, in less than twenty years.[17] The terrible massacre of the Protestants, on St. Bartholomew's day, August 24th. 1572, occasioned the Chancellor de l'Hospital to say, "Death is desirable when one cannot prevent such evils." In 1598,

(17) Quick's Synodicon in Gallia Reformata; or Acts, &c. of the Reformed Churches in France, I. pp. v.—xv. lix. Lond. 1692, fol. Henault's Abridgment of the Hist. of France, A. D. 1562, p. 413.

the celebrated edict of Nantes was passed, and registered by the parliament the following year, permitting the reformed "to exercise their own worship every where, where it had been established up to the end of the month of August, 1597; and to employ all the usual means of upholding their worship." This edict which was to have been fundamental and irrevocable, was at length, after innumerable violations, annulled by the infamous *Revocation of the Edict of Nantes*, signed by Lewis XIV. at Fontainbleau, in 1685.[18]

The synod of the reformed churches held in 1559, commenced a plan of church-discipline which was completed by subsequent synods, in which provision was made for the due examination of persons admitted to the ministerial office, and for the regular and constant preaching of the doctrines of Scripture. By Chap. i. Can. v. it is ordered, "That the minister presented shall be examined, first by propositions from the Word of God, in *French*, and *Latin*; then a chapter of the *Greek* New Testament shall be read by him; and he shall be able, at least, to make use of books for the understanding of the Scripture, in the original *Hebrew*. To which shall be added an examination in the most useful parts of philosophy." Can. xii. provides, "That ministers shall take heed that there be nothing in their sermons prejudicial to the authority of Holy Scripture; and that they shall never preach without having for the foundation of their discourse, a text of Holy Scripture, which they shall ordinarily follow; and that they shall handle and expound as much of that text as they please, forbearing all needless enlargements, all tedious and unseasonable digressions, all super-

(18) Quick's Synodicon, Introd. pp. lx.—cli.
See also an excellent *Historical Memoir of the Ecclesiastical State of the French Protestants, from the time of Francis I. to Lewis XVIII.* by Martin Rollin, Pastor of the Reformed Church of Caen, translated from the French by W. Toase, Lond. 1818, 8vo.

fluous heapings-up of Scripture quotations, and vain recitals of various and different expositions."

In 1562, the synod at Orleans decreed, "That printers, booksellers, painters, and in general all the faithful, especially such as held offices in the church, should be admonished, not to exercise their arts, office, or calling, in or about the superstitions of the Romish church;" And churches having printers and booksellers, were enjoined, "carefully to advise them, to print no books concerning religion, or the discipline of the church, before they had communicated them to their consistories;" and, "booksellers or hawkers were forbidden to sell scandalous books, or take immoderate gains." The synod of Vertueil, in 1567, decreed, "that no other writings beside the Holy Scriptures should be read in public assemblies." The synod of Nismes, in 1572, declared it to be "unlawful for the faithful to be present at stage-plays, comedies, tragedies, or farces, whether acted publicly or privately; because they have always been condemned by God's ancient churches, for corrupting good manners, especially when the Holy Scripture is profaned by them;" and the synod of Figeac, in 1579, ordained, "that neither the canonical, nor apocryphal books of the Holy Bible should be transformed into comedies, or tragedies." The synod of Rochelle, in 1581, enjoined 'persons to bring their psalm books with them to church;" and advised "all Protestant printers, not to separate, in their impressions, the prayers and catechism from the psalm books." The same synod forbade "ministers, or any others, to print or publish any of their writings, or private works, without having first obtained the express leave and approbation of their respective colloquies." The synod of Montauban, in 1594, advised "the churches to see that their deacons, or readers, did not read publicly the Apocrypha, but the canonical books of Holy Scripture." The same synod also recommended the *Geneva* translation of the Bible

to the churches, in these terms: "reserving liberty unto the church for a more exact translation of the HOLY BIBLE, our churches imitating the primitive church, are exhorted to receive and use in their public assemblies, the last translation revised by the pastors and professors of the church of *Geneva*. And thanks shall be now given to Monsieur ROTAN, and by letters to our brethren of *Geneva*, who have at the desire of our churches, so happily undertook and accomplished this great and good work; and they are further intreated to amplify their *Notes*, for the clearer and better understanding of the remaining dark places in the Sacred Text: and ministers in the respective provinces, are ordered to collect those different passages, and to make report of them to the next national synod, who shall consider which most need explication." At the succeeding synod, held at Saumur, in 1596, Monsieur Adam D'Orival, minister of the church of Sancerre, was ordered "to write from the assembly, to the church of *Geneva*, to acquaint them with the frauds committed by their booksellers, who vended in these parts a number of PSALM BOOKS, and NEW TESTAMENTS of the old translation, only prefixing a new title, as if it were a new impression and translation." The same synod gave Monsieur Hautyn, of Rochelle, permission to print their French Bibles: "The province of Xaintonge craving leave," say they, "for Monsieur *Hautyn*, of *Rochelle*, to print our FRENCH BIBLES, he engaging his word, to do them on better paper, with a fairer character, and at a cheaper rate than those of *Geneva*, which are now become very rare and dear. This synod doth permit the said *Hautyn* to print the Bible, and adviseth him to have a singular care that they be done most accurately and correctly." Le Long calls this printer *Jerom Haultin*, and notices several impressions of the *New Testament*, by him, and two of the whole *Bible*, by his heirs. The same synod of Saumur, forbade any minister to expound the

Apocalypse without the counsel and consent of the colloquy or provincial synod.' This was done at the request of the province of Lower Languedoc. The following synod, held at Montpellier, in 1598, advised, "cities and churches having printers in them to suffer no book to get into the press, till it had been first of all seen and approved by the church; divers provinces having complained of the licentiousness of printers, in publishing all sorts of books". The synod also enjoined, that, whereas Monsieur *De Beza* did, at the request of divers of our last synods, translate into metre the SCRIPTURE-SONGS, they shall be received and sung in families, thereby to dispose and fit the people for the public usage of them, until the next national synod."[19]

The BIBLES and NEW TESTAMENTS read by the members of the reformed churches in France, were chiefly such translations and editions as had been made, and printed, at Geneva. The ground-work of the Genevan translation was the one made by OLIVETAN, uncle to Calvin, and afterwards revised by Calvin himself in 1545; a second revision of which by Calvin was completed in 1551. In this edition, a new translation of the PSALMS was inserted, executed by LEWIS BUDE', professor of Hebrew at Geneva, the son of *William Budé*, or *Budæus*, librarian to the king of France, and the celebrated author of a treatise *De Asse*, intended to remove the difficulties relating to the coins and measures of the ancients. Lewis Budé died in 1552. A translation of the APOCRYPHAL BOOKS was added by THEODORE BEZA. Another edition by the pastors of Geneva was published in 1560, with a revision of the NEW TESTAMENT, by Calvin and Beza, the latter of whom prefixed a preface, in the name of the ministers of Geneva. The last, and most accurate revision of this translation by the authority of the pastors of Geneva, was made by COR-

(19) Quick's Synodicon, I. pp. 1—196.

NELIUS BONAVENTURE BERTRAM, with the assistance of THEODORE BEZA, ANTHONY FAYE or FAYUS, JOHN JAQUEMOTUS, SIMON GOULART, and JOHN BAPTISTE ROTAN; who compared it with the Hebrew and Greek texts, and carefully corrected it.(20)

CORNELIUS BONAVENTURE BERTRAM, minister and professor of Hebrew at Geneva, at Frankenthal, and at Lausanne, was born in 1531, at Thouars, in Poitou, of a reputable family, allied to the house of Trimouille. He pursued his studies at Paris, under Adrian Turnebus, and John Stratelius, and acquired a knowledge of the Hebrew, from the eminent Orientalist, Angelus Caninius. He afterwards removed to the university of Cahors, where he pursued the study of the civil law, and escaped the massacre of St. Bartholomew's day, by flying to Geneva. He died at Lausanne, in 1594. Beside directing and assisting in the revision of the *Genevan French Translation of the Bible*, he is supposed by Le Long to be the author of an anonymous *Triglot Bible*, published at Heidelberg, in 1586, in 2 vols. fol., containing the Hebrew and Greek texts, with the Vulgate and Pagninus's Latin versions, and the notes of Vatablus. He was also the author of several other important works; 1. "*A Dissertation on the Republic of the Hebrews*," written with precision and method, Geneva, 1580, and frequently reprinted. 2. A new edition of the *Thesaurus linguæ sanctæ* of Pagninus, with additions by Mercer, Cevalerias, or Chevalier, and himself. 3. *Comparatio Grammaticæ Hebraïcæ et Arabicæ*," or "A Comparison of the Hebrew and Arabic Grammar," Geneva, 1574, 4to. and Amstel. 1612. 4. *Lucubrationes Frankentalenses*; or "A specimen of explanations on difficult passages of the Old and New Testaments;" so called from being written at Frankendal in Germany. Spires, 1588, 8vo. This work, with the "Dissertation on the Republic of the He-

(20) Le Long, I. pp. 341. 345. 348.

brews," was afterwards inserted among the "Critici Sacri."[21]

THEODORE BEZA, one of the most eminent of the reformers, was born at Vezelai, a small town of Nivernois, in France, June 24th, 1519. His father, Peter Beza, or De Beze, was bailiff of the town. His first years were passed at Paris under the care of his uncle De Beze, a counsellor of parliament, who sent him at six years of age to Orleans, in order to be educated under Melchior Wolmar, noted for his skill in the Greek, and one of the first who introduced the principles of the Reformation into France, whom he accompanied to Bourges, and with whom he remained until 1535. He was originally intended for the bar, but the study of the law not suiting his disposition, he ardently pursued classic literature, and devoted his time principally to the reading of Greek and Roman authors, and composing verses. In 1539, he took his licentiate's degree, at Orleans. He soon after returned to Paris, and was presented to two benefices, to which was joined the expectation of the rich abbey of *Frigidimontanus*, which the abbot, his uncle, designed to resign in his favour. The ample revenue of Beza, and the prospect of increasing wealth, produced a baleful influence on his mind, and he gave way to dissipation and licentiousness, though not without frequent resolutions of amendment, occasioned by the remonstrances of his friends, and the recollection of the instructions of Melchior Wolmar. At this period he privately married a young woman, but kept his marriage secret, for fear of losing his preferments. Hitherto he had not avowed his attachment to the cause of the Reformation, but, alarmed by a fit of sickness in which his life was despaired of, he determined, on his recovery, to devote his life to the service of reli-

(21) Nouv. Dict. Hist. II. p. 103.
Le Long, II. p. 636. Paris, 1723.
Monumenta Litteraria ex Hist. Thuan, p. 321.

gion, and a preparation for a future state. As soon therefore as health was restored, he resigned his benefices, and withdrew to Geneva, where he publicly celebrated his marriage, and abjured the tenets of popery, in 1548. The year following he was appointed Greek professor at Lausanne, where he remained for ten years, and not only published several works which increased his reputation, but also read lectures on the New Testament to the French refugees in that city. Among the works he published, during this period we must enumerate his *French* Poetical Translation of such of the PSALMS as had not been translated by Clement Marot; and his *Latin* Translation of the NEW TESTAMENT, with *Notes*, first printed by Robert Stephens, in 1556, in fol., and afterwards revised and published with the Greek text. In 1559, he left Lausanne to settle at Geneva, where he was admitted a citizen at the request of Calvin, whose associate he became in the church, and by whose interest he was placed in the office of rector of the academy. About the same time he was delegated by the senate of Geneva, to confer with the king of Navarre respecting the Reformation, and so completely succeeded in his mission, that the reformed religion was publicly preached at Nerac, the residence of the king and queen of Navarre, a church was built, and, in the course of the following year, the queen ordered the monasteries to be destroyed. In 1561, he attended the conference of Poissy; and afterwards preached frequently before the king of Navarre and the prince of Condé, in Paris. He did not return to Geneva, until after the peace of 1563, when he resumed his place in the academy, or college, which Calvin had founded. He was afterwards engaged as a zealous and active advocate in several synods held on ecclesiastical affairs. In 1588, his wife, Claudia Denosa, died, with whom he had lived in conjugal felicity for about forty years, and who bore an excellent character, as diligent, frugal, and affectionate.

Some months afterwards he attended a synod at Berne, with Anthony la Faye, and John Rotan, as deputies from Geneva. At length, by the advice of his friends, he entered a second time into the married state, and took to wife Catharine Plania, the widow of Francis Taruff, of Genoa, who afforded him every attention under his increasing infirmities. His declining strength obliged him, in the year 1600, to discontinue his public lectures. He died in peace, October 13th, 1605, in the 87th year of his age.[22]

In 1581, Beza presented to the university of Cambridge, an ancient Greek and Latin MS. containing the *Four Gospels*, and the *Acts of the Apostles*, written on vellum, in 4to. in uncial, or capital letters, without accents, and without spaces between the words. Sixty-six leaves of it are much torn and mutilated, and ten of them have been supplied by a later transcriber;—it is supposed to have been written in the fifth century. A splendid facsimile of it was published by the Rev. Dr. Kipling, at Cambridge, under the patronage, and at the expense of the university, in 2 vols. atlas folio, in 1793. This MS. is usually termed the *Codex Bezæ*, and sometimes *Codex Cantabrigiensis*. It was found at Lyons, in the monastery of St. Irenæus, in the year 1562, at the commencement of the civil war in France.[23]

At the same time, he presented to the lord treasurer, chancellor of that university, a POLYGLOTT PENTATEUCH, to be deposited in the new library establishing under his sanction. It was brought by the nephew of the chancellor, Anthony Bacon, who had visited Beza, at Geneva. Beza, in his letter to the chancellor, calls it an *Hexaglott*,

(22) Melch. Adam, Decades Duæ continent. Vit. Theolog. Exter. pp. 202—245. Francof. 1653, 8vo.
Chalmers' Gen. Biog. Dict. V. pp. 213—220.

(23) Horne's Introduction to the Critical Study of the Bible, II. App. pp. 110—114. Lond. 1818, 8vo.
Marsh's Michaelis, II. p. 236.

and says it contains "*the Arabic, Persian, barbarous Greek*, and ancient *Spanish*, set forth for the use of the Jewish Synagogues; besides the *Hebrew*, and the *Chaldee*;" printed either at Constantine in Africa, or at Constantinople. In another letter addressed to the chancellor, the following year, he advises him to procure the printing of it; or "at least the *Persian, Arabic* and *Vulgar Greek* versions, with the *Hebrew*; which might" he said, "be done at no great charge by Plantin, at Antwerp; and that such an edition would be highly profitable to the whole Christian world, and procure himself an immortal name."[24] This *Polyglott Pentateuch* was probably composed of the two *Pentateuchs* printed at Constantinople, in 1546, and 1547, in fol.

ANTHONY FAYUS, or LA FAYE, another of the learned pastors employed in the revision of the Genevan Bible, was born at Chateau-Dun, in France. He became professor of divinity and minister at Geneva, and accompanied Theodore Beza, and John Baptiste Rotan, as deputy to the synod at Berne. He died in 1616. He was the author of various works, particularly, 1. *Commentaries* on the *Psalms*, *Ecclesiastes*, the Epistle to the *Romans*, and the first Epistle to *Timothy*; 2. *Disputatio de Vernaculis Bibliorum Interpretationibus*, &c.; or "Defence of Vernacular Translations of the Bible;" Genev. 1572, 4to. 3. A *Life of Theod. Beza*, in Latin; to whose memory he, with others, caused a monument to be erected, of which he wrote the inscription.[25]

JOHN JAQUEMOT, one of the ministers of Geneva, was a native of Bar, in France. He published a lyric translation of the *Lamentations of Jeremiah*, Geneva, 1591, 8vo.[26]

SIMON GOULART, minister of Geneva, was born at Sen-

(24) Strype's Annals, III. ch. vii. pp. 76, 77.
(25) Le Long, II. p. 722.
Melch. Adami Decades Duæ, pp. 236, 237, 245.
(26) Le Long, II. p. 792.

lis near Paris, in 1543. He studied at Geneva, and died there in 1628. He was a man of irreproachable character both in private and public life, and indefatigable as an author. Among his works are, 1. Translations of *Seneca*; and of Cyprian *De Lapsis*. 2. *Morum Philosophia: Historica*. 3. *Histoires admirables de nostre temps*. 4. *Notes* on *Plutarch's Works*, translated by Amyot; and several *Devotional Treatises*.[27]

JOHN BAPTISTE ROTAN was born at Geneva. He was deputy from Geneva with Theod. Beza, and Ant. Fayus to the synod at Berne, assembled in 1588, to decide a controversy between Samuel Huber and the other ministers of Berne; and another created at Lausanne by Claudius Alberius, respecting justification. He afterwards became minister of Rochelle, and at the synod of Montauban, in 1594, was deputed to attend it by the churches of Xaintonges or Saintonge, Aulnis, and Angoulmois, and was elected assessor of the synod. He was subsequently the minister of Castres, and died there.[28]

Beside the translations of the Bible already noticed as published at Geneva, those by SEBASTIAN CASTALIO claim our attention. This erudite but eccentric divine was for some years regent in the college of Geneva, having obtained that situation through the interest of Calvin, who was for some time particularly attached to him. During his residence at Geneva, he projected and commenced a LATIN translation of the Bible, from the Hebrew and Greek, which he afterwards completed at Basil, or Bâsle, where it was printed in 1551, in fol. with *Notes* by John Oporinus. The translation occupied Castalio nearly nine years, being begun in 1542, and finished in 1550. It is dedicated to Edward VI. king of

(27) Lempriere's Univ. Biog.
Leigh's Treatise of Religion and Learning, p. 211. Lond. 1656, fol.
(28) Quick's Synodicon, I. p. 174.
Melchior Adami Decad. Duæ, p. 229.

England. The opinions formed of this translation by the most eminent critics is astonishingly different and contradictory; for whilst its elegance, perspicuity, and fidelity, are extolled in the highest terms of approbation by some, it is regarded by others as affected, impious, injudicious and effeminate. His chief errors appear to have arisen from an imprudent attempt at a Ciceronian style, and the rejection and indelicate translation of *Solomon's Song*. To the canonical books he added the APOCRYPHA; and to connect the Old Testament with the New, inserted two *Supplements*, abridged from Josephus; the one after the fourth book of Esdras, and the other at the end of the Maccabees.[29] The best edition is said to be that of 1573.

CASTALIO was also the author of a FRENCH translation of the BIBLE, printed at Basil, 1555, fol. This version, which was dedicated to Henry II. king of France, is said to be a literal translation of his Latin one, and has therefore the same defects, the same affectation, and the same use of uncommon expressions. It is accompanied with short *Critical Notes*, which are placed at the end, and are designed to explain the obscurities of the text.[30]

SEBASTIAN CASTALIO, or, according to the French, CHASTILLON, was born in 1515, in Dauphiny, according to some authors, but according to others, in Savoy. Of his early life, we have but little information. During the residence of Calvin at Strasburg, he formed a friendship for Castalio which induced him afterwards to invite him to Geneva, where he obtained for him a regent's place in the college. After Castalio had continued in the office nearly three years, he was dismissed from it, in 1544, in consequence, according to some, of the peculiar opinions

(29) Le Long, I. pp. 291—293.
Geddes's Prospectus, pp. 76, 77.
Clarke's Bibliog. Dict. I. p. 206.

(30) Le Long, I. p. 346.
Simon, Hist. Crit. du V. T.—liv. 2, ch. xxv. p. 390.

which he held respecting *Solomon's Song*, and Christ's descent into hell; but according to Mosheim, principally because he did not approve of the doctrine of absolute and unconditional predestination. The magistrates of Basil received the ingenious exile, and gave him the Greek professorship in their university. The virulence of his opponents pursued him to his retreat, by calumnious and unreasonable accusations. One story, circulated by his former associates, was that of yielding to dishonest practices; and particularly accused him of stealing wood. From this aspersion he defended himself, by the simple relation of a fact, that must interest every feeling heart. When the rivers overflow, they frequently carry down pieces of wood, which any one may lawfully get and keep for his own use: on one of these occasions, Castalio, who was extremely poor, and had a wife and eight children, caught some of the wood thus floating upon the Rhine, which was the only ground for the ungenerous calumny of his enemies!

Castalio's learning has been highly extolled. His great acquirements as an Hebrew, Greek, and Latin scholar, have been acknowledged even by his opponents. In 1546, he published a translation of the Sibylline verses into Latin heroic verse; and in 1548, he printed a Greek poem on the *Life of John the Baptist*, and a paraphrase on the prophecy of *Jonah*, in Latin verse. He also translated some passages of Homer, and some books of Xenophon, and St. Cyril; and turned into Latin several treatises of the famous Ochinus. In his *Notes on the Books of Moses*, he advanced some singular notions, as for instance, that the bodies of malefactors ought not to be left on the gibbets; and that they ought not to be punished with death, but with slavery; offering as his reason for his opinions, that the political laws of Moses bind all nations. "His *Notes on the Epistle to the Romans* were condemned by the church of Basil, because

they opposed the doctrine of predestination and efficacious grace." He died of the plague at Basil, in great poverty, December 29th, 1563.[31]

The extraordinary attention paid to the dispersion of the Scriptures in the vernacular tongue, by the Protestants of Geneva, may be seen by the following statement of editions of the Holy Scriptures, published in the FRENCH language, from 1550 to 1600 inclusive, taken from Le Long's *Bibliotheca Sacra*, tom. I.——*viz.* 98 editions of the whole BIBLE in *French;* of which 79 were editions of the Genevan translation, or printed at Geneva; the other 19 were printed at different places, and included the versions of Benoist, Le Fevre, the Louvain doctors, &c.——59 editions of the NEW TESTAMENT, of which 35 were either impressions of the Genevan translation, or printed at Geneva; and only 24 remaining for the various versions printed at other places.——20 editions of the PSALMS, some of them with Latin versions; of which 8 were either printed at Geneva, or were of the Genevan version; and 12 printed at different places, and by various authors.——12 editions of particular books of *Canonical* or *Apocryphal* Scriptures; of which 3 were printed at Geneva; and 9 at other places; amounting in the whole to 189 editions of the whole or parts of the Sacred Scriptures.

Thus out of 157 editions of the entire BIBLE or NEW TESTAMENT, printed in the *French* language in 50 years, 104 editions were printed at Geneva, or the Genevan version, leaving only 43 editions for all other Protestant as well as Catholic impressions; and out of 32 editions of the PSALMS, and other select portions of the Scriptures, and Apocrypha, 11 were printed at Geneva, or were of the Genevan translation.

The principles of the Reformation having been early

(31) Chalmers' Gen. Biog. Dict. VIII. pp. 393—395. Bibliotheques Françoises, II. pp. 402, 403.

embraced by the Helvetic cantons, and the neighbouring countries, the mountaineers of such of the Alpine mountains as were included in the GRISON or *Rhætian* republic, were favoured with the NEW TESTAMENT, in their native tongue, in 1560, in an octavo form, by JACOBUS BIFFRUN, a Protestant citizen of the valley of Engadine, with prefaces by the translator, and *Philip Gallicius;* and the Epistle of Erasmus, in the Romanese or Grison dialect.[32]

A valuable *English* translation of the NEW TESTAMENT was also published at Geneva, in 1557, by the learned ministers who fled from England during the reign of the bigoted and merciless Mary; but before we enter upon the particular examination of their version, it will be proper to attend to the progress of Biblical knowledge in England, previous to their exile from their native country.

In January, 1547, EDWARD VI. succeeded to the English throne, on the death of his father, Henry VIII. The piety, learning, and talents of the young prince afforded every promise of the complete establishment of the Reformation in England, but though the hopes of the reformers were greatly disappointed by his premature death, yet, during the short time that he swayed the sceptre, various acts and events of importance and interest occurred. Soon after his accession, he repealed the statutes which prohibited the translation and reading of the Scripture. Injunctions were also issued and sent into every part of the kingdom, enjoining, "that within three months, a *Bible* of the largest volume, in *English*; and within twelve months, *Erasmus's Paraphrase of the Gospels;* should be provided and set up in some convenient place in every church, where the parishioners might most commodiously resort, the charges of which books should be borne, one half by the parson, or approprietary, and the other half by the parishioners." It appears also, from the injunctions, that there were READERS, who

(32) Le Long, I. p. 369, et *Index Auctor.* p. 546.

were "authorised and licensed to read any part of the Bible, so set up in churches, either in *Latin* or *English*, who were not to be discouraged by the clergy, and whom the people were to be exhorted to hear quietly, without reasoning, or contention." It was likewise ordered by these injunctions, that "every parson, vicar, curate, chantery priest, and stipendiary, being under the degree of a bachelor of divinity, should have of his own the *New Testament*, both in Latin and English, with the *Paraphrase of Erasmus* upon it; and that the bishops, &c. in their synods, or visitations, should examine them how they had profited in the study of the Holy Scriptures." It was further appointed, that "the *Epistle* and *Gospel* of the mass should be read in English; and that on every sunday and holiday, one chapter of the New Testament should be plainly and distinctly read at matins, and one chapter of the Old Testament at even-song." But afterwards, in the year 1549, when the *Book of Common Prayer* was finished, what nearly resembles our present custom, was enjoined, that, "after reading the *Psalms* in order, at morning and evening prayer, two lessons, the first from the Old Testament, and the second from the New, should be read distinctly with a loud voice." In the preface to the same *Book of Common Prayer*, it is observed, that "curates will need no other books for their public service, but this book and the Bible, by which means, the people will not be at so great charges for books as in time past;" and by the act of uniformity, 2, 3, *Edw.* VI. it was enacted, "that the books concerning the said services, should be gotten at the cost and charge of the parishioners," whereas before, the parson, or impropriator, was to be at half the expense.

It seems likewise that *Texts of Scripture* were written on the walls of the churches, in English, particularly those sentences which were most opposite to the tenets of the Romish church. Gregory Martin, one of the trans-

lators of the Rhemish Testament, tells us, that at the top of every door within the churches, this text was placed, "Babes keep yourselves from images." 1 John. v.[33]

The translation of the Bible which was admitted into the churches, in the reign of Edward VI., is supposed to have fixed our language. "I have never seen it remarked," says Warton, "that this translation contributed to enrich our native English at an early period, by importing and familiarising many Latin words:- -- more particularly the Latin derivative substantives, such as, *divination, perdition, adoption, manifestation, consolation, contribution, administration, consummation, reconciliation, operation, communication, retribution, preparation, immortality, principality, &c.* and in other words, *frustrate, inexcusable, transfigure, concupiscence, &c.*" These were suggested by the Latin Vulgate, which was used as a medium by the translators, and to which they had been accustomed in the services of the church. Some of these words, however, which are now interwoven into our common speech, could not have been well understood by many readers when the Bible first appeared in English. Bishop Gardiner, therefore, had but very little reason to complain of the too great clearness of the translation, when, with an insidious view of keeping the people in ignorance, he proposed, that instead of always using English terms, many Latin words should be retained, because no common tongue afforded correspondent expressions of sufficient energy and dignity.[34]

The discordant opinions of the clergy relative to the Reformation, and the virulent disputes occasioned by the

(33) Lewis's Hist. of Eng. Translations of the Bible, ch. iii: pp. 155—158. 174, 175.
Newcome's Historical View of Eng. Biblical Translations, sec. 5, pp. 60—62.

(34) Warton's Hist. of English Poetry, II. sec. 29, p. 205.

declamatory harangues of the Catholic part of the parochial ministers, occasioned a proclamation to be published, in 1547, prohibiting preaching, as a temporary expedient for the promotion of peace, and the prevention of the attempts of the Catholics, to alienate the minds of the people from the doctrines and rites of worship of the Reformation. But the advocates for popery removed their polemics from the pulpit to the stage, where their farces became popular and successful. Archbishop Cranmer, and the Protector Somerset, were the chief objects of these dramatic invectives. Popular ballads were also made the vehicles of controversy, and Warton mentions one, written about the year 1550, which was a lively satire on the English *Bible*, the vernacular *Liturgy*, and the book of *Homilies*. At length, the same authority which had checked the preachers, was obliged to control the players, and a proclamation was promulgated, in the third year of the king's reign, in the following terms: "For as much as a great number of those that be COMMON PLAYERS of ENTERLUDES and PLAYES, do for the most part play such ENTERLUDES, as contain matter tending to sedition, and contemning of sundry good orders and laws; whereupon are grown, and daily are likely to growe and ensue much disquiet, division, tumults, and uprores in this realm: the Kinges Majesty, by the advice and consent of his dearest uncle Edward, duke of Somerset, and the rest of his highnesse privie councell, straightly chargeth and commandeth all and everie his majesties subjects, of whatsoever state, order, or degree they be, that from the ninth day of this present month August, untill the feast of All-Saints next coming, they, nor any of them, openly or secretly *play in the English tongue*, any kind of ENTERLUDE, PLAY, DIALOGUE, or other matter set forth in form of PLAY, in any place, public or private, within this realm, upon pain, that whosoever shall *play* in *English*, any such play, ENTERLUDE,

DIALOGUE, or other MATTER, shall suffer imprisonment, or other punishment, at the pleasure of his Majesty." But as soon as the short date of this proclamation was expired, some of the ill-advised advocates of the Reformation attacked the papists in a similar way, and the injudicious of both parties thus frequently subjected the solemnities of religion to ridicule and contempt, by theatrical representation, in which not only the historical, but the doctrinal and moral parts of the Scripture, were attempted to be delineated, defended, explained, or burlesqued by scenic and personified interludes and plays.[35]

In 1549, the second volume of Erasmus's *Paraphrase of the New Testament*, translated into *English*, was printed by Edward Whitchurch, with the exclusive right of printing it, *Cum privilegio ad imprimendum solum.* It contained Erasmus's *Paraphrase* on the *Epistles of St. Paul*, and the other *Apostles;* to which was added a translation from the German, of *Leo Judæ's* Paraphrase of the *Revelation.* The *first* volume of Erasmus's *Paraphrase* in *English*, had previously been printed, by the same printer, with a similar privilege, the preceding year, 1548. The translation was originally undertaken by order, and at the expense of the queen dowager *Katherine Parr.* For this purpose she employed NICHOLAS UDALL, master of Eton school, and afterwards canon of Windsor, and head master of Westminster school. He began with the Paraphrase on the *Gospel of St. Luke*, which he finished in 1545, and dedicated to the queen. In this dedication, Udall observes, that "at her exceeding great costs and charges, she hired workmen to labour in the vineyard of Christ's Gospel, and procured the whole Paraphrase of Erasmus upon *all the New Testament* to be diligently translated into *English* by several men whom she employed in this work." The *Four Gospels*, and the *Acts*, being all finished by those whom the

(35) Warton's Hist. of English Poetry, II. pp. 198—200.

queen had nominated to translate them, they were by her order committed to the care of Udall to publish. The *first* volume, which appears to be the whole of what was published under his inspection, is accompanied with a dedication of the volume to king Edward VI. and a *Preface to the Christian Reader.* To the Paraphrase on *St. Mark*, *The Preface of the Translator*, THOMAS KEY, is prefixed, inscribed to Queen Katherine. To the Paraphrase on *St. John*, a *Preface* is prefixed, inscribed also to the Queen Dowager, by Nich. Udall, in which he speaks in the most honourable manner of the studies and acquirements of the Lady *Mary*, afterwards queen, and of other ladies of that period. "It is now," he says, "no news in Englande to see young damysels in nobles houses and in the courts of princes instede of cardes and other instruments of idle trifleyng, to have continually in their hands either Psalmes, Omelies, and other devout meditacions, or els *Paule's* epistles, or some boke of holy scripture matiers, and as familiarly both to reade or reason therof in *Greke*, *Latine*, *Frenche*, or *Italian*, as in *Englishe*." He also ascribes this translation of the Paraphrase of the *Gospel of St. John*, to Lady Mary; "It maie never bee halfe enough to praise and magnifie hir grace, for takyng suche great studie, peine and travaill in translatyng this Paraphrase of *Erasmus*, upon the Ghospel of *Jhon*.- - - What could be a more playne declaracion of her most constaunte purpose to promote GODDE'S worde and the free grace of His Ghospell, than so effectually to prosecute the worke of translating, which she had begoone, that whan she had with ouerpeynfull studie and labour of writyng cast her weake body in a grievous and long sickenesse, yet, to the intent the diligent *Englyshe* people should not be defrauded of the benefite entended and ment unto them, she commytted the same worke to mayster *Frauncisce Malet*, doctour in the facultee of divinitee, with all celeritee and expedition to be finished and made

complete." How very differently she acted when she acceded to the crown, is well known! To the translation of the Paraphrase on the *Acts*, Nicholas Udall prefixed also a *Preface* inscribed to Queen Katherine; though without saying who were the translators, either of the *Acts*, or *of St. Matthew's Gospel.*

The whole, or part of the translation of the second volume of *Erasmus's Paraphrase*, which was printed in 1549, was procured by the printer *Whitchurch*. It was dedicated to King Edward VI. by MYLES COVERDALE, who prefixed to the Epistle to the *Romans*, the prologue made to it by *William Tyndall*. *Seven* more of the Epistles, viz. to the *Ephesians, Philippians, Thessalonians, Timothy*, and *Philemon*, were translated by JOHN OLDE, who appears to have been corrector of the press to Whitchurch; and was afterwards presented to the vicarage of Cobington, in Warwickshire, by Anne, duchess of Somerset, at the request of Dr. Hugh Latimer. To these *Epistles* the translator prefixed a *Preface to the Christian Reader*. He afterwards translated the paraphrase on the *seven* Catholic, or General *Epistles*, which he inscribed to the duchess of Somerset; and Bale attributes to him the translation of the paraphrases on the Epistles to *Titus* and the *Hebrews;* but with regard to the former, the translation was corrected, if not made, by LEONARD COX, a learned school master, and the friend of Erasmus, whose preface is prefixed to it, and inscribed to the "right worshipful Master *John Hales*." The paraphrase on the *Revelation*, by *Leo Judæ*, was translated by EDMUND ALLEN, afterwards chaplain to Queen Elizabeth.[36]

About this time, (1549,) a rebellion was raised by the popish party, in Cornwall, Devonshire, and other parts of England. Among other articles, the rebels required, that, *the Mass should be celebrated in Latin;* and that *the*

(36) Lewis, pp. 158—170.

Bible in English should be suppressed; to which an excellent and powerful reply was drawn up by Cranmer, in which he successfully defended the use of the Bible and Liturgy in the mother tongue.[37]

From another of the articles proposed by the rebels, we obtain the curious information, that at so late a period as the reign of Edward VI. the *Cornish* language continued to be very generally spoken in Cornwall, and was given as a reason for rejecting the *English* church-service, and requesting the *Latin*; though Dr. John Moreman, vicar of Menhynnet, one of the rebel leaders, had been the first who taught his parishioners, the Lord's Prayer, the Creed, and the Ten Commandments, in English, towards the conclusion of the late king's reign. But according to Warner, *(Tour through Cornwall,)* the Cornish afterwards formed a singular exception to the general attachment manifested by nations and provinces to their vernacular language, by requesting to have the Liturgy in English, rather than in their mother tongue. "The request," says he, "was complied with, and the service in most places performed thenceforth in English. A few parishes, however, patriotically preferred their native dialect; and in 1640, Mr. William Jackson, vicar of Pheoke, found himself under the necessity of administering the sacrament in Cornish, as his parishioners understood no other language. From this period its limits were gradually circumscribed."[38]

The troubles caused by the persecutions of the Protestants in Germany, gave occasion to the Lord Protector Somerset, and Archbishop Cranmer, to invite *Martin Bucer*, and *Paul Fagius* or *Buchlein*, two learned Germans, to England. On their arrival they were appointed

(37) See Strype's Memorials of Archbishop Cranmer, II. App. pp. 810—812. 832, 833.

(38) Strype, *ut sup.*
Monthly Review, LXIII. Art. 3. Oct. 1810.

public professors in the university of Cambridge. They arrived in April, 1549, and for some months resided with the archbishop, who desired Bucer to review the English Liturgy, which had lately been printed. But this was not the chief object which engaged the archbishop's attention, for as it had long been his earnest desire that the Holy Bible should be published with the greatest exactness, and the most correct agreement with the original text, he confided the work to these two able scholars, and ordered; *first*, that they should give a clear, plain, and succinct interpretation of the Scripture, according to the propriety of the language: and, *secondly*, that they should illustrate difficult and obscure places, and reconcile those that seemed repugnant to one another. He also expressed his pleasure, that their public readings should be directed to this end. They gladly undertook this pious and important work; and by mutual consent allotted to each other their distinct tasks. Fagius, because his talent lay in the Hebrew learning, was to undertake the Old Testament; and Bucer the New. The leisure they enjoyed with the archbishop, they spent in preparing their respective lectures. Fagius entered upon the Prophecy of Isaiah, and Bucer upon the Gospel of St. John; and some chapters were completed by them. But this pious design was defeated, first by the sickness of both of them, and then by the death of Fagius, on the 15th of November, 1549, and that of Bucer on the last day of February, in the next year, 1550. The bodies of these two Protestant divines were dug up, and burnt under the gallows, in the ignominious reign of Mary.[39]

PAUL FAGIUS, whose German name was BUCHLEIN, was born at Rheinzabern, in Germany, in 1504. After having received the first rudiments of learning in his native city, he was sent to Heidelberg, and afterwards to Strasburg, where he made great proficiency in the study of

(39) Strype's Memorials of Abp. Cranmer, B. ii. ch. xiii. pp. 280—283.

the Hebrew, and lived in habits of friendship with Reuchlin, Bucer, and other eminent reformers. In 1527, he undertook the care of a school at Isna, and there married. Designing to enter into orders, he removed to Strasburg, in order to facilitate his theological studies, but after residing there for two years, he returned to Isna, and was called by the senate to the pastoral office, which he exercised with diligence and fidelity. The plague breaking out in 1541, he displayed unusual intrepidity and zeal in the performance of his ministerial duties, administering to the necessities of the infected, warning the wealthy to remain in the city, or leave liberal alms for the poor, obtaining assistance for the sick at the public expense, and personally attending to their comforts. He, however, almost miraculously escaped infection; and was about the same time called to succeed Wolfgang Capito, at Strasburg, where the plague had also raged; and where he continued till the beginning of the German war, when Frederic, the elector palatine, appointed him professor, at Heidelberg. The subsequent persecutions of the Protestants induced him to accept the invitations he had received from England, where he died soon afterwards.[40] He was the author of many learned works, particularly translations of the *Targums*, and other Rabbinical writings of which Strype has preserved a list in the *Appendix* to his *Memorials of Archbishop Cranmer*, Num. xliv.

Martin Bucer was born in 1491, at Schelestadt, a town in Alsace. By the advice of his friends, he entered, at a very early age, into the order of the Dominicans. His industry having excited the hopes of the monks, that he would do them honour, he was permitted by the prior to pursue the studies of philosophy and theology at Heidelberg, which he did with ardour and success. Perceiving also the importance of a knowledge of the Hebrew and Greek languages to a student in divinity,

(40) Melch. Adami Vit. Germ. Theolog. pp. 204—211.

he added the knowledge of them to his other acquirements. At this time the writings of Erasmus and Luther fell into his hands, which he read with avidity, and comparing the doctrines contained in them with the Sacred Scriptures, began to entertain doubts respecting the received tenets of popery. Being recommended to the elector palatine, he was made one of his chaplains. At Heidelberg, where he had a dispute with Luther, respecting free-will, he embraced the great reformer's notions of justification by faith. Going from thence into the Netherlands, with the elector, the freedom with which he censured superstition and impiety, joined to his intention of quitting his order, endangered his life, which, however, was preserved by a timely flight. Being afterwards called to Strasburg, where he taught divinity, and was one of the ministers of the town, he became one of the first authors of the Reformation in that city. He assisted at many conferences concerning religion; and, in 1548, was sent for to Augsburg, to sign that agreement betwixt the Protestants and Papists, which was called the *Interim*. His warm opposition to this project occasioned him many difficulties, which rendered him the more inclined to accept the invitation to England, given him by the Lord Protector, and Archbishop Cranmer. He was twice, or according to some, thrice married. His first wife, by whom he had thirteen children, had been a nun; she died of the plague. He has been compared to Melancthon for zeal, true piety, and a desire to preserve unity in the foreign Protestant churches. Cardinal *Contarini* said of him, that "he was able alone to contend with all the doctors of the Romish church" He died poor, and in his last sickness wrote a short letter to Dr. Matthew Parker, afterwards archbishop of Canterbury, to borrow 10 crowns, promising to repay them in a month. After his death, his widow, Wibrand Bucerin, returned to Strasburg. His library

was disposed of to the king, (who had the MSS.) the duchess of Somerset, and the archbishop of Canterbury.[41]

The zeal which was displayed in promoting the interests of religion, and the doctrines of the Reformation, by the diffusion of the Scriptures in the vernacular tongue, and by the patronage of learned and able defenders of the truth, reflects the highest honour on the youthful sovereign and his advisers; and if, on some occasions, the wish to abolish superstition and its concomitant evils, betrayed the friends of the Reformation into the adoption of measures which a more enlightened age would have disapproved, candour will dispose us to make every allowance for the situation and judgment of those who had been educated under a system exclusive in its claims, and violent in its acts. The dissolution of the monasteries, under Henry VIII. and Edward VI. and the consequent destruction of many valuable libraries, will always be regretted by every liberal friend of literature and science. It deserves, however, to be remarked, that the dissolution of the religious houses was, upon the whole, the act of the state, not of the church, and principally under a king and parliament of the Roman Catholic communion, in all points, except the king's supremacy, and countenanced at first by the bulls and licences of the pope himself.

By an act which was passed in the 27th year of the reign of Henry VIII., all the lesser monasteries, not having £200. per annum, of which there were above three hundred and seventy, were dissolved, and all their lands, rents, houses, &c. with their stock of cattle, corn, &c. given to the king. In the 31st year of his reign, all the great abbeys were suppressed, amounting to six hundred and forty-five; and in the 37th year, ninety colleges, one

(41) Melch. Adami Vit. Germ. Theolog. pp. 211—223.
Chalmers' Gen. Biog. Dict. VII. pp. 217—219.
Strype's Memorials of Abp. Cranmer, B. ii. ch. xxiv. pp. 356—358.

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hundred and ten hospitals, and two thousand three hundred and seventy-four chantries and free chapels, were granted to the king, beside the houses, lands, and goods of the knights of St. John of Jerusalem, (knights of Malta,) who had been suppressed in 1540. The act of the 37th of Henry VIII. was farther enforced, by one passed in the 1st year of the reign of Edward VI. But prior to any of these acts, twenty-one monasteries had been dissolved in 1524, by a bull of Pope Clement VIII. and granted by King Henry VIII. to Cardinal Wolsey, towards erecting two colleges, one at Ipswich, and the other at Oxford; and, in 1528, six others were dissolved by a bull of the same pope; to which Tanner adds two other monasteries, and two hospitals.[42]

The too hasty dissolution of these religious houses occasioned such a devastation of a variety of valuable books, as warrants the strong language of some of our early writers. Old Bishop Bale, a strenuous enemy to the monks, thus deplores the loss of the literary treasures of the monastic libraries: "Never had we bene offended for the loss of our lybraryes, beynge so many in nombre, and in so desolate places for the more parte, yf the chiefe monumentes, and most notable workes of our most excellent wryters, had bene reserved. If there had bene in every shyre of *Englande*, but one solempne lybrarye to the preservacyon of those noble workes, and preferrement of good lernynge in our posteritye, it had bene sumwhat. But to destroye all without consideracyon, is and will be unto *Englande* for ever, a moste horryble infamy amonge the grave senyours of other nacyons. A great nombre of them, whych purchased those superstycyouse mansyons, reserved of those lybrary bokes, some to serve theyr jakes, some to scoure their candelstyckes, and some to rubbe their bootes. Some they sold

(42) Tanner's Notitia Monastica, *Pref.* and pp. 286, 287. Oxford, 1695, 8vo.

to the grossers and sopesellers, and some they sent over see to the bokebynders, not in small nombre, but at tymes whole shypes full, to the wonderynge of foren nacyons. Yea, the vnyversytees of thys realme are not all clere in this detestable fact. But cursed is that bellye, whyche seketh to be fedde with suche ungodly gaynes, and so depelye shameth his natural countrey. I knowe a merchaunt man, whych shall at thys tyme be namelesse, that boughte the contentes of two noble lybraryes for xl. shyllynges pryce, a shame it is to be spoken. Thys stuffe hath he occupyed in the stede of graye paper, by the space of more than these ten years, and yet he hath store ynough for as many yeares to come. A prodygyouse example is this, and to be abhorred of all men which love their nation as they shoulde do."[43] Our quaint church historian, Fuller, also expresses his detestation of the conduct of these avaricious and ignorant plunderers of conventual literature, in the following terms: "The *English* monks were bookish of themselves, and much inclined to hoord up monuments of learning. *Britain*, (we know,) is styled *Another World*, and in this contradistinction, (though incomparably lesse in quantity,) acquits itself well in proportion of famous writers, producing almost as many classical schoolmen for her natives as all Europe besides. Other excellent books of foraign authors were brought hither, purchased at dear rates; if we consider that the presse, (which now runs so incredibly fast,) was in that age in her infancie, newly able to goe alone, there being then few printed books in comparison of the many manuscripts. These, if carefully collected, and methodically compiled, would have amounted to a librarie, exceeding that of *Ptolomie's* for plenty; or many *Vaticans* for choicenesse, and rarity. Yea, had they been transported beyond the seas, sent

(43) Lives of Leland, Hearne, and Wood, I. Bale's *Pref. to Leylande's Newe yeares gyfte*. Oxf. 1772, 8vo.

over, and sold entire to such who knew their value, and would preserve them, *England's* losse had been Europe's gain, and the detriment the lesse to learning in generall. Yea, many years after, the *English* might have repurchased for pounds, what their grandfathers sold for fewer pence, into foraign parts. But alas! those abbeys were now sold to such chapmen, in whom it was questionable, whether their *ignorance* or *avarice* were greater, and they made havock and destruction of all. As broakers in *Long-lane*, when they buy an old suit, buy the lineings together with the outside: so it was conceived meet, that such as purchased the buildings of monasteries, should in the same grant, have the libraries, (the stuffing thereof,) conveyed unto them. And now these ignorant owners, so long as they might keep a *Leiger-book*, or *Terrier*, by direction thereof to finde suche stragling acres as belonged unto them, they cared not to preserve any other monuments. The covers of books, with curious brasse bosses, and claspes, intended to protect, prov'd to betray them, being the baits of covetousnesse. And so, many excellent authours, stripp'd out of their cases, were left naked, to be burnt, or thrown away. Thus Esop's cock, casually lighting on a pearl, preferr'd a grain before it; yet he left it as he found it; and as he reap'd no profit by the pearl, it received no damage by him. Whereas, those cruel cormorants, with their barbarous beaks, and greedy claws, rent, tore, and tattered these inestimable pieces of antiquity. Who would think, that the Fathers should be condemned to such servile employment, as to be scavengers, to make clean the foulest sink in men's bodies? Yea, which is worse, many an antient *manuscript* BIBLE cut in pieces, to cover filthy pamphlets: so that a case of diamond hath been made to keep dirt within it; yea, the *Wisemen of Gotham*, bound up in the *Wisdome of Solomon*. - - - - - - I judge this to be true, and utter it with heavinesse, that

neither the Britons, under the Romans and Saxons; nor yet the English people, under the Danes and Normans, had ever such damage of their learned monuments, as we have seen in our time. Our posterity may well curse this wicked fact of our age; this unreasonable spoil of *England's* most *noble antiquities.* What soul can be so frozen, as not to melt into anger hereat? What heart having the least spark of ingenuity, is not hot at this indignity offered to literature? I deny not, but that in this heap of books there was much rubbish. Legions of lying *Legends*, good for nothing but fewell, whose keeping would have caused the losse of much pretious time in reading them. I confesse also, there were many volumes full fraught with superstition, which notwithstanding, might be usefull to learned men; except any will deny apothecaries the privilege of keeping poison in their shops, when they can make antidotes of them. But besides these, what beautiful BIBLES! rare fathers! subtile schoolmen! What painfull comments were here amongst them! What monuments of mathematicks, all massacred together! seeing every book with a *Crosse* was condemned for popish; with circles, for conjuring. Yea, I may say, that then holy *Divinity* was prophaned; *Physick* itself hurt, and a trespasse, yea a riot committed on the *Law* itself. And more particularly the history of former times, then and there received a dangerous wound, whereof it halts at this day; and without hope of a perfect cure, must go a cripple to the grave."[44]

About the commencement of the year 1550, the *Council Book* mentions the king's sending a letter for the purging his library at Westminster. The persons are not named, but the business was "to cull out all superstitious books, as missals, legends, and such like, and to deliver the garniture of the books, being either gold or silver, to Sir *Anthony Aucher;*" many of them being plated with gold

(44) Fuller's Church History of Britain, B. vi. p. 334. Lond. 1656, fol.

and silver, and curiously embossed. The Oxford libraries met with a similar fate the same year, from the king's visitors. For instance, *Merton College* had almost a cart-load of manuscripts carried off, and thrown away, or used for the vilest purposes; including works on divinity, astronomy, and the mathematics, by some of the most eminent persons of that college. *Baliol, Exeter, Queen's,* and *Lincoln Colleges,* were *purged* of a great part of the Fathers and schoolmen; and great numbers of books were burnt in a large fire kindled in the market-place, some of the junior members of the university designating the conflagration by the appellation of "*Scotus* his funeral." The public library composed, in a great measure, of the books given by AUNGERVILLE, bishop of Durham, COBHAM, bishop of Worcester, and HUMPHREY, duke of Gloucester, shared the same fate. "The books marked with *red,*" says Jer. Collier, "were generally condemned at a venture for popery; and where circles, and other mathematical figures were found, they were looked upon as compositions of magic, and either torn or burnt. And thus an almost inestimable collection both for number and value were either seized by the visitors, turned into bonfires, or given to binders and tailors for the use of their trade."[45]

The sudden suppression of the monasteries, and the imprudent conduct of the visitors in the dilapidation of many of the public schools, and the destruction of the libraries, proved, for a considerable time, injurious to the interests of literature and science. The profession of letters being judged to be without support and reward, the youth of the kingdom betook themselves to mechanical employments, or devoted themselves to commercial pursuits. Many towns and their adjacent villages were thus deprived of their means of instruction; so that at the beginning of the reign of Queen Elizabeth, Wil-

(45) Collier's Eccles. Hist. II. p. 307.

liams, the speaker of the house of commons, complained to her majesty, that more than an hundred flourishing schools had been destroyed in the demolition of the monasteries. In the year 1560, an injunction was directed to the bishop of London, from his metropolitan, requiring him to forbear ordaining any more artificers, or other illiterate persons who exercised secular occupations: and in the year 1570, Horne, bishop of Winchester, enjoined the minor canons of his cathedral to commit to memory, every week, *one chapter* of St. PAUL'S EPISTLES in *Latin*; and this task was actually repeated by some of them before the bishop, dean, and prebendaries, at a public episcopal visitation of that church.[46]

Dr. John Hoper, or Hooper, whose refusal to be consecrated bishop in the old Romish pontifical habits laid the foundation of the subsequent dissent of the *Puritans*, having been raised by King Edward to the bishoprick of Gloucester, in 1550, made a strict visitation of his diocese the following year, and among other interrogatories ordered to be put to each minister, were the following concerning the *Ten Commandments*, the *Articles of Faith*, and the *Lord's Prayer*:

"1. How many *Commandments?*
2. Where are they written?
3. Whether they can recite them by heart?"

"1. What are the Articles of the Christian Faith?
2. Whether they can recite them by heart?
3. That they corroborate them by authority of Scripture."

"1. Whether they can say the petitions" [of the Lord's prayer] "by heart?"
2. How they know it to be the Lord's Prayer?
3. Where is it written?"

"Which demands," says Strype, "how easy soever they were, many curates and priests (such was the igno-

(46) Warton's Hist. of English Poetry, II. pp. 443, 444. 459, 460.

rance of those days) could say but little to. Some could say the Pater Noster in Latin, but not in English. Few could say the Ten Commandments. Few could prove the Articles of Faith by Scripture: that was out of their way." [47]

Ralph Morice, the secretary and friend of Archbishop Cranmer, relates a pleasant story of an ignorant popish priest who resided near Scarborough. This man sitting among his neighbours at the alehouse, and talking of the archbishop, opposed those who commended him, and peevishly exclaimed "what make ye so much of him? he was but an ostler, and hath as much learning as the goslings of the green that go yonder," Information of this slander being given to Lord Cromwell, the priest was committed to the Fleet-prison, and confined there for eight or nine weeks, till upon application to Cranmer, who was ignorant of his imprisonment, he was sent for by the archbishop. "It is told me," said Cranmer, "that you be prisoner in the Fleet, for calling me an ostler. Did you ever see me before this day?" "No, forsooth;" answered the priest. "What meant you then to call me an ostler," said his grace, "and so to deface me among your neighbours?" The priest attempted his excuse, by saying, that "he was overseen in drink." "Well," replied his lordship, "now ye be come, you may oppose me to know what learning I have: Begin in grammar if you will, or else in philosophy, or other sciences, or divinity." "I beseech your grace pardon me," said the priest; "I have no manner of learning in the Latin tongue, but altogether in English." "Well then," said the archbishop, "if you will not oppose me, I will oppose you. Are you not wont to read the Bible?" "Yes, that we do daily," answered the priest. "I pray you tell me then," continued his lordship, "who was David's father?" The priest paused, and then said, "I cannot surely tell

(47) Strype's Memorials of Abp. Cranmer, I. ch. xviii. pp. 311, 312.

your lordship." The archbishop added, "If you cannot tell me that, yet declare unto me who was Solomon's father?" The poor priest who was at a loss to answer the archbishop's inquiries, apologized, by saying, "Surely, I am nothing at all seen in those genealogies." "Then I perceive," said Cranmer, "however you have reported of me, that I had no learning, I can now bear you witness, that you have none at all:" and after some expostulation with the priest dismissed him, by saying, "God amend you, and get ye home to your cure, and from henceforth learn to be an honest man, or at least a reasonable man."[48]

To remedy the ignorance which prevailed, several measures were adopted; HOMILIES were drawn up for the instruction of the people; the BIBLE, and Erasmus's PARAPHRASE OF THE NEW TESTAMENT in English, were ordered to be placed in every parish church; and the most eminent preachers were chosen to accompany the king's visitors to preach, and deliver instructions on the principles of religion, wherever a visitation was held.[49] There were also, during the course of this reign, that is, in less than seven years and six months, eleven impressions of the whole English Bible published, and six of the English New Testament; and it is worthy of notice, that the Bibles were not all of one text, or with the same notes, but were reprinted according to the preceding editions; whether Tindall's, Coverdale's, Matthewe's, Cranmer's, or Taverner's; the reformers seeming to be more intent on gratifying the tastes of all readers, than fearful of perplexing them by slight variations.[50] But it is doubted by the writer of the preface to king James's translation, whether "there were any translation, or cor-

(48) Strype's Memorials of Abp. Cranmer, I. ch. xxxi. pp. 627—629.
(49) Burnet's Hist. of the Reformation, pt. ii. B. i. pp. 26, 27. Lond. 1681, fol.
(50) Newcome's Historical View of Eng. Bib. Translations, sec. 5, p. 64.

rection of a translation," in King Edward's time. This doubt, however, can only be considered as referring to any *printed* translation, or correction, since that writer could scarcely be ignorant of the Biblical labours of Sir JOHN CHEKE, the celebrated tutor of the prince, and the great reviver of Greek literature at that period, whose English translation of ST. MATTHEW'S GOSPEL, in his own hand-writing, is said to be still preserved in MS. in the library, at Benet College, Cambridge.

This learned man, thinking it a dishonour to his native tongue to employ any words in writing, but those which were of true English or Saxon original, resolved to attempt a new translation of the Bible. The MS. copy at Cambridge contains the *Gospel of St. Matthew,* (except the last ten verses of the last chapter,) and also the first *twenty* verses of the first chapter of the *Gospel of St. Mark.* In this translation, which never was completed, the translator has adopted a very singular mode of spelling, agreeably to his peculiar notions of English orthography; for "1st. He would have none of the letter E put to the end of words, as needless and unexpressive of any sounds, as in the words *excus, giv, deceiv, prais, commun.* Unless where it is sounded, and then to be writ with a double E, as in *necessitee.* 2. Where the letter A was sounded long, he would have it writ with a double A, in distinction from A short, as in *maad, straat, daar.* 3. Where the letter I was sounded long, to be writ with a double I, as in *desiir, liif.* 4. He wholly threw the letter Y, out of the alphabet, as useless, and supplied it with I, as *mi, sai, awai.* U long he wrote with a long stroke over it, as in *presūm.* 6. The rest of the long vowels he would have to be written with double letters as, *weer, theer,* (and sometimes *thear,*) *noo, noon, adoo, thoos, loor,* to avoid an E at the end. 7. Letters without sound he threw out, as *frutes, wold, faut, dout, again,* for *against, hole, meen,* for *mean.* And

8. changed the spelling in some words to make them the better expressive of the sounds, as in *gud, britil, praisabil, sufferabil.*" But after all his labour, Sir John was forced to make use of several words of foreign derivation.* The following is a specimen of this translation:

MATT. ch. i. v. 17. "Therefor from *Abraham* unto *David* there were fourteen degrees; and from *David* unto the out-peopling to *Babylon*, fourteen degrees; and from the out-peopling to *Babylon* unto *Christ*, fourteen degrees."

18. "And Jesus Christ's birth was after this sort. After his mother *Mari* was ensured to *Joseph*, before thei weer cupled together, she was preived to be with child; and it was indeed by the Holi Ghoost."

19. "But Joseph her husband being a just man, and loth to use extremitee toward her, entended privili to divorse himself from her."

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* Strype thus notices the great controversy in which Sir John Cheke was engaged, respecting the true pronunciation of the Greek tongue: "This language, (i. e. the *Greek,*) was little known or understood hitherto in this realm; and if any saw a piece of Greek they used to say, *Græcum est; non potest legi,* i. e. *It is Greek; it cannot be read.* And those few that did pretend to some insight into it, read it after a strange corrupt manner, pronouncing the vowels and diphthongs, and several of the consonants, very much amiss; confounding the sound of the vowels and diphthongs so, that there was little or no difference between them; as for example, αι was pronounced as ε; οι and ει as ιωλα; η, ι, υ, were expressed in one and the same sound, that is, as ιωλα. Also some of the consonants were pronounced differently, according as they were placed in the word, that is to say, when τ was placed after μ, it was pronounced as our *d;* and when π was put after ν, then it was sounded as our *b*. The κ was pronounced as we do *ch,* β as we do the *v* consonant. But since different letters must have different sounds, Cheke, with his friend Smith, [Professor of Civil Law,] concluded these to be very false ways of reading Greek, and sounds utterly different from what the ancient Greeks read and spake." Strype's *Life of Sir J. Cheke,* sec. 3, pp. 17, 18.

20. "And being in this mind, lo, the angel of the Lord appeired by dream, &c."[51]

Sir John Cheke has also been considered to be the author of the *English* translation of the *New Testament*, which was printed in 1550, 8vo. and accompanied with *Erasmus's Latin Paraphrase*; but without sufficient reason, though it is not improbable that it was published by his direction. It was printed at London, by Thomas Gualtier, for J. C. perhaps *John Cawood*, the printer.[52]

On the accession of Mary to the throne, Sir John Cheke was stripped of his honours, but permitted to quit the kingdom. After supporting himself for some time at Strasburg, by teaching Greek, he was treacherously seized and sent as a traitor to London, where the fear of martyrdom unhappily induced him to abjure the doctrines of the reformers. The recantation thus violently extorted, preyed upon his spirits, and shortened his life. Dr. Edwin Sandys, in a letter quoted by Dr. Knight, gives an affecting account of his death: "Sir John Cheke," says he, "did before many witnesses testify both his faith and the religion he had at first professed in the reign of King Edward VI.; and bitterly lamented that he ever had by the persuasion of his friends, or the infirmity of his flesh, against his conscience departed from it, and had so far as in him lay, brought a scandal upon the Gospel of Christ; but, however, he had sincerely repented of it, and was very certain of the mercy of God, *whose Spirit witnessed to his spirit, that God for Christ's sake had forgiven him this sin.** Which when he had said, he exhorted with great earnestness and many words, all the by-standers, (of which there was a great number,) that they would constantly cleave to, and

(51) Strype's Life of Sir J. Cheke, pp. 211—215. Lond. 1705. 8vo.

(52) Lewis's Hist. of English Translations, pp. 184—187.
Fifth Report of British and Foreign Bible Society, App. p. 77.

* - - - - "ut certus esset de misericordia Dei. Spiritus quippe S. Testimonium perhibuit spiritui suo, quod Deus propter Christum illi hoc condonasset peccatum - - - - -"

continue in the faith and religion which they had professed in the reign of King Edward, nor suffer themselves to be removed from it, no not if an angel from heaven should endeavour to persuade them otherwise." These and many other things he said before many witnesses, as Dr. Sandys affirms, from the best authority, just before he ended his life.[53] He died September 13th, 1557, aged 43. Sir John Cheke established the Greek lecture at Cambridge, in 1540, and the first Greek printed in England, is said to have been in the *Homilies* edited by him, and printed in 1543 by Reginald or Reynolde Wolfe, a foreigner, and the first who had a patent for being printer to the king in the Latin, Greek, and Hebrew languages.[54]

Among the *English New Testaments* published during the reign of Edward VI. was a curious one printed in 1550, by R. Wolfe, of which a bibliographical account is given in Nichols' *Literary Anecdotes*, in a letter from John Thorpe, Esq. to Dr. Ducarel. In this account Mr. Thorpe thus speaks of the copy in his possession: "It is in the black letter, and was presented to my father, by Mrs. Lawrence, a widow lady; and in the margin of one of the leaves, she has wrote as follows:—Jane Lawrence, her book, found in the hay-loft, when she lived in St. Margaret's, in Canterbury, October y^e^ 10th, 1718.

Jane Lawrence."

"It is evident this book was concealed in the time of Queen Mary, to escape the rigid articles of inquiry, exhibited to the church-wardens, by Cardinal Pole, who began his visitation at Canterbury, in May 1556; when probably this new edition was for the most part lost and destroyed. In a blank page before the 1st chapter of St. Matthew, is wrote with a pen, in an old character, as usual to that age, the following: "This is good Mysters

(53) Knight's Life of Erasmus, pp. 294, 295. Camb. 1726, 8vo.
(54) Dibdin's Typographical Antiquities, I. *Herb. Pref.* p. 59, *note.*

Hester's boke; and if any good body fyind it bring it home againe to good Mysters Hester, dwelling at St. Mary-axe."[55]

As it was usual about the time when this New Testament was printed, to affix prices to such books as were printed by authority, the two following are selected to show the value of books at this period. At the end of the "Erudition for any Christen man," printed in 1543, by Thomas Berthelet, the price is thus noticed: "☞ This boke bounde in paper bourdes, or in claspes, not to be sold aboue xvi. d." To the "New Testament with notes," printed by Richard Jugg, in 1553, 4to. the price affixed was 22 pence per copy in sheets.[56] But that greater sums were given for works of a similar nature, either because they were of a larger size, or because more elegantly bound, appears from the "account of Thomas Parrye, Esq. cofferer of the household of the Princess Elizabeth, - - - - ending October 30th, A. D. 1553;" in which we find the following article: "paid to Edward Allen for a Bible, £ 1. 0. 0."[57]

As the Reformation advanced, PSALMODY, as distinguished from the old choral mode of worship, was introduced into the churches. The first metrical version of the PSALMS adopted in the public services of the English church, was that of THOMAS STERNHOLD, and his coadjutors. STERNHOLD, according to Wood's conjecture, was born in Hampshire; Hollinshead says at Southampton; but Atkins, in his History of Gloucestershire, expressly affirms that he was born at Aure, a parish about 12 miles from Gloucester; and adds that his posterity turned papists and left the place. Having passed some time at Oxford, he became groom of the robes to King Henry VIII. who bequeathed him a legacy of 100 marks. He was continued in the same office, under

(55) Nichols' Literary Anecdotes, III. pp. 517—519, *note*.
(56) Beloe's Anecdotes of Literature, &c. III. p. 41.
Ames' Typog. Antiq. by Herbert, II. p. 716.
(57) Antiquarian Repertory, III. p. 2.

King Edward VI. He appears to have been a man of sincere piety, and a steadfast adherent to the principles of the Reformation; and undertook his translation of the Psalms, as an antidote to the profane and wanton songs of the courtiers, hoping they would sing them instead of their licentious sonnets, as appears from the title-page of his version, which has been continued in all the printed copies. He died in 1549, having lived only to versify fifty-one of the Psalms, which were first printed by E. Whitchurch, in 1549, with the title; "All such Psalms of David, as Thomas Sterneholde, late grome of the kinges majestyes robes, did in his lyfe-time drawe into Englyshe metre." This book is dedicated to Edward VI. by the author, and seems therefore to have been prepared by him for the press.

Sternhold's principal successor in carrying on the translation of the Psalms, was JOHN HOPKINS, who was admitted A. B. at Oxford, in 1544, and is supposed to have been afterwards a clergyman of Suffolk, where he is said to have kept a school. He was living in 1556. Warton pronounces him to be "a rather better poet than Sternhold." He versified fifty-eight of the Psalms, which are distinguished by the initials of his name. Five other Psalms were translated by WILLIAM WHITTINGHAM, afterwards dean of Durham, who also versified the Decalogue, the Prayer immediately after it, with other hymns which follow the singing-psalms in our version. THOMAS NORTON, a barrister, a native of Bedfordshire, who translated into English, Calvin's "Institutes," and other works, versified twenty-seven more of the Psalms. ROBERT WISDOME, afterwards archdeacon of Ely, translated the twenty-fifth Psalm, but is chiefly noted for the once very popular prayer inserted at the end of the version, which is a literal translation of Luther's hymn upon the same occasion, and was intended to be sung in the church. The following is the first stanza:

"Preserve us, Lord, by thy dear Word,
From POPE and TURK defend us, Lord!
Which both would thrust out of thy throne
Our Lord Christ Jesus, thy dear Son!"

Eight Psalms, which complete the whole series, have the initials W. K. and T. C. but we have no account of these authors.—The entire version of the PSALTER was at length published by John Day, in 1562, with "apt notes to sing them withall;" and attached for the first time to the Common Prayer. The tunes of this edition were chiefly German, and are still used on the continent.—STERNHOLD is also mentioned as the author of "Certayne chapters of the Prouerbs of Solomon drawen into metre," printed in 1551.[58] Strype (*Eccles. Memor.* B. i. ch. ii. p. 86) says, that "Sternhold composed several Psalms, at first for his own solace. For he set and sung them to his organ. Which music King Edward VI. sometime hearing, for he was a gentleman of the privy-chamber, was much delighted with them. Which occasioned his publication and dedication of them to the said king."[59]

The spirit of versifying the Psalms, and other parts of the Bible, very generally prevailed, at the beginning of the Reformation. WILLIAM HUNNIS, a gentleman of the chapel under Edward VI. and afterwards chapel-master to Queen Elizabeth, rendered into rhyme many select PSALMS, which were printed in 1550; he versified the whole book of GENESIS, which he called a *Hive full of Honey*, printed in 1578, 4to.; and under the title of a *Handful of Honeysuckles*, published "Blessings out of Deuteronomie," "Prayers to Christ," "Athanasius's Creed," and "Meditations," in metre, with musical notes. He was also the author of other metrical works, and a contributor to the "Paradise of Dainty Devises."[60]

(58) Warton's Hist. of English Poetry, III. sec. 27, pp. 166, 176. Chalmers' Gen. Biog. Dict. XXVIII. pp. 394—396.

(59) Warton's Hist. of English Poetry, III. sec. 29, p. 191, *note*.

(60) See Warton's Hist. of English Poetry, sec. 28, p. 180; and also sec. 27 and 29; where the reader will find ample information respecting these versifiers of Scripture.

Among these theological versifiers, one of the most notable was CHRISTOPHER TYE, a doctor of music at Cambridge, in 1545, and musical preceptor to Prince Edward, and probably to his sisters Mary and Elizabeth. In the reign of Elizabeth he was organist of the royal chapel, in which he had been educated. To his profession of music, he joined some knowledge of English literature, and supposing that Scripture would be more instructive, and more readily received, if turned into verse, projected a translation of the ACTS OF THE APOSTLES into familiar metre. Of this metrical version he completed only the first fourteen chapters, which were printed by William Serres, in 1553, with the following singular title: "The ACTES OF THE APOSTLES translated into Englyshe metre, and dedicated to the kinges most excellent maiestye by Cristofer Tye, doctor in musyke, and one of the gentylmen of hys graces most honourable chappell, with notes to eche chapter to synge and also to play upon the lute, very necessarye for studentes after theyr studye to fyle their wittes, and alsoe for all Christians that cannot synge, to read the good and godlye storyes of the lives of Christ his Apostles." It has a poetical dedication "To the vertuous and godlye learned Prynce Edward the sixth," in which he professes to have kept close to the text of Scripture, and to have composed the present work with a view to his majesty's singing it to his lute. The two following initial stanzas of the fourteenth chapter, will serve as a specimen of our author's version:

"It chaunced in Iconium,
As they oft tymes did use,
Together they into did come
The sinagoge of Jeus.

Where they did preache and only seke
God's grace them to atcheve;
That so they speke to Jue and Greke
That many did bileve."

Doctor Tye's "Acts of the Apostles" were sung for a

time in the royal chapel of Edward VI., but never became popular. Fuller (*Worthies*, vol. II. p. 244) informs us, that Dr. Tye was the chief restorer of the loss which the music of the church had sustained, by the destruction of the monasteries; he concurred with the celebrated Tallis, and a few others, in setting several anthems, which are allowed to be perfect models of the genuine ecclesiastic style.[61]

In the year 1550, the "Booke of Common Praier," with musical notes to the pieces, prayers, and responses, was printed by Richard Grafton. The composer of the music was JOHN MARBECKE, organist of Windsor, whose zeal for the Reformation occasioned his imprisonment, and would have cost him his life, but that on account of his diligence and ingenuity he obtained the king's pardon. He was the author of the *first* ENGLISH CONCORDANCE of the *whole* BIBLE, printed by R. Grafton in 1550, with this title; "A CONCORDĀCE, that is to saie, a worke, wherein by the ordre of the letters of the A. B. C. ye maie redely finde any worde conteigned in the whole Bible, so often as it is there expressed or mencioned." It was dedicated to King Edward VI. by the compiler, "Jhon Marbek." The account which he gave of his undertaking, to the bishops and others who summoned him before them, and condemned him, is interesting, and exhibits him as a shining instance of indefatigable diligence. "When Thomas Matthews' Bible came first out in print, I was much desirous to have one of them: and being a poore man, not able to buy one of them, determined with myself to borrow one amongst my friends, and to write it forth. And when I had written out the *Five Books of Moses*, in fair great paper, and was entered into the book of *Joshua*, my friend Master Turner chanced to steal upon me unawares, and seeing me writing out the Bible, asked me what I meant thereby?

(61) Warton's Hist. of English Poetry, III. sec. 29, pp. 190—194.

And when I had told him the cause: Tush, quoth he thou goest about a vain and tedious labour. But this were a profitable work for thee, to set out a CONCORDANCE in *English*. A Concordance, said I, what is that? Then he told me it was a book to finde out any word in the whole Bible by the letter, and that there was such a one in Latine already. Then I told him I had no learning to go about such a thing. Enough, quoth he, for that matter, for it requireth not so much learning as diligence. And seeing thou art so painfull a man, and one that cannot be unoccupied, 'it were a good exercise for thee." He accordingly borrowed a Latin concordance, and had gone through the letter L, when he was apprehended, imprisoned, and all his papers seized. When he was set at liberty, as his papers were not restored to him, he had his concordance to begin again; which, when completed, he showed to a friend, who promised to assist him in having it presented to the king, in order to have it published by his authority; but Henry VIII. died before that could be brought about. His friend, however, to whom he could not say nay, requested a copy of it, which he accordingly transcribed for him. When Edward VI. was settled on the throne, he renewed his thoughts of publishing his work, and consulted Grafton, the printer, concerning it, "who," says he, in his Introduction, "seeyng the volume so houge and greate, saied—the charges of imprinting thereof would not onely be importunate, but the bokes when finished would beare so excessive price, as few should be able to attain vnto theim: wherfore by his aduise I yet once again a newe writte out the same in such sorte as the worke now appereth." He was, as he says of himself in his Dedication to the king, "both destitute of learning and eloquence;" yet as he acknowledged to the bishops upon his trial, who could hardly believe the Concordance to be his own performance, he had a little grammar educa-

tion. He was brought up altogether in the study of music, and playing on the organ at Windsor College; and was admitted to the degree of bachelor in music at Oxford, in 1549. Dr. Burney, in his *History of Music*, vol. II. pp. 579—582, has given a considerable extract from Marbeck's Cathedral Service printed with the Common Prayer in 1550. Marbeck was living at the time when Fox wrote his "Acts and Monuments." See the curious account of his examination in that work, vol. II. p. 546.[62]

About this time Archbishop Cranmer and his associates appear to have completed a digest of ecclesiastical laws, commenced during the reign of Henry VIII. and printed, with some alteration in the arrangement, by Archbishop Parker, in 1571, under the title of *Reformatio Legum Ecclesiasticarum*, by which it was provided, that it should be a part of the business of one of the officers, established in every parish, with a stipend, "diligently to care that the HOLY BIBLE and PARAPHRASE, and the other books of the church, be neither torn nor spoiled."[63]

Nearly at the same period occurred the unhappy instance of cruel severity towards JOAN BOCHER, generally called the *Maid of Kent*, who for some singular notions respecting the human body of Christ, was burnt at the stake, for heresy, by those who had narrowly escaped a similar death in the preceding reign, and actually suffered under the sway of Queen Mary. The extraordinary efforts used to convince this unfortunate woman of her error, and to lead her to retract her opinion, show her to have been a person of note and influence. The account given of her by Strype, (*Eccles. Memor.* vol. II. p. 214,) is

(62) Burney's Hist of Music, II. pp. 578—583; and III. p. 21. Lond. 1776, 4to.
Dibdin's Typog. Antiq. III. pp. 469—471. Fox, II. p. 550.
(63) Strype's Memorials of Abp. Cranmer, B. i. ch. xxx. pp. 189—192.
Lewis's Hist. of English Translations, p. 187.

highly honourable to her, and proves, that whatever speculative errors she had embraced, she hazarded her life to to disseminate the Word of God: "She was," says he, "a great disperser of Tindall's New Testament, translated by him into *English*, and printed at *Colen*, and was a great reader of Scripture herself. Which book also she dispersed in the court, and so became known to certain women of quality, and was more particularly acquainted with *Anne Ascue*. She used, for the more secrecy, to tie the books with strings under her apparel, and so pass with them into the court." She suffered in 1548. Her death, and that of *George Van Paris*, a Dutchman, form a heavy accusation against Archbishop Cranmer, for whom no excuse can be pleaded but the persecuting principles of the church in which he had been educated, and from which several of the Reformers were not yet emancipated. It is related of the compassionate young king, that he at first refused to sign the warrant for Joan Bocher's execution, and when he at last yielded to the archbishop's importunity, he told him with tears in his eyes, that if he did wrong, since it was in submission to his authority, he should answer for it to God. This deeply affected the archbishop, though he suffered the sentence to be executed.[64]

Many pleasing instances of the attachment to the Bible, and the ardent piety of this excellent prince, have been related by his biographers: "When he was once in one of his childish diversions," says one, "somewhat being to be reached at, that he and his companions were too low for, one of them laid on the floor a great Bible that was in the room, to step on, which he beholding with great indignation, took up the Bible himself, and gave over his play for that time." "When crowned king," says Fuller, "his goodnesse increased with his greatnesse:

(64) Neal's Hist. of the Puritans, by Toulmin, I. ch. ii. pp. 54, 55. Bath, 1793, 8vo.

constant in his private devotions, and as successfull as fervent therein, witnesse this particular: Sir John Cheke, his schoolmaster, fell desperately sick, of whose condition the king carefully inquired every day: At last his physitians told him, That *there was no hope of his life, being given over by them for a dead man. No,* saith King Edward, he will not die at *this time, for this morning I begg'd his life from God in my prayers, and obtained it:* which accordingly came to passe, and he soon after, against all expectation, wonderfully recovered."[65]

The hopes which had been entertained of the progress of the Reformation under this youthful and amiable monarch, were, to the great grief of the nation, disappointed by his premature death on the 6th of July, 1553. During his last sickness, he settled the crown on Lady JANE GREY, his cousin, married to Lord Guildford Dudley. On his death, this lovely and learned female, who was then about 18 years of age, and versed in the Hebrew, Chaldee, Arabic, Greek, Latin, French, and Italian languages, was, in opposition to her own wishes, proclaimed queen. Her regal spendour was sustained only for a few days. Mary obtained the throne, and Lady Jane Grey and her husband were beheaded on Tower-hill, February 12th, 1554. The evening before she suffered, she sent her sister, Lady Katherine, a letter, *written on the blank leaf of a Greek Testament;* and which is so excellent in its sentiments, and so clearly exhibits the piety of its author, that it well deserves to be inserted:

"I HAVE here sent you (good sister Katherine) a book, which although it be not outwardly trimmed with gold, yet inwardly it is worth more than precious stones. It is the booke (deare sister) of the Law of the Lord. It is his testament and last will which hee bequeathed unto us wretches: which shall leade you to the path of

(65) Chalmers' Gen. Biog. Dict. XIII. p. 32.
Fuller's Church History, pp. 424, 425.

eternall joy, and if you with a good mind read it, and with an earnest mind doe purpose to follow it, it shall bring you to an immortall and everlasting life. It shall teach you to live, and learne you to dye. It shall winne you more than you should have gained by the possession of your wofull father's lands. For, as if God had prospered him, you should have inherited his lands, so if you ply diligently this book, seeking to direct your life after it, you shall be an inheritor of such riches, as neither the covetous shall withdraw from you, neither thiefe shall steale, neither yet the mothes corrupt. Desire with David, good sister, to understand the Law of the Lord God. Live still to die, that you by death may purchase eternall Life. And trust not that the tendernesse of your age shall lengthen your life; for as soone (if God call) goeth the young as the old and labour alwaies to learn to dye. Defie the world, deny the divell, and despise the flesh, and delight yourself only in the Lord. Be penitent for your sinnes, and yet despaire not; bee strong in faith, and yet presume not; and desire with St. Paul to be dissolved and to bee with Christ with whom even in death there is life. Be like the good servant, and even at midnight be waking, lest when death commeth and stealeth upon you as a thiefe in the night, you bee with the evill servant found sleeping; and lest for lacke of oile, you be found like the five foolish women; and like him that had not on the wedding garment, and then ye be cast out from the marriage. Rejoyce in Christ, as I doe. Follow the steps of your master Christ, and take up your crosse: lay your sinnes on his backe, and alwaies embrace him. And as touching my death, rejoyce as I doe (good sister) that I shall be delivered of this corruption, and put on incorruption. For I am assured, that I shall for loosing of a mortall life, winne an immortall life, the which I pray God grant you, and send you of his grace to live in his feare, and to dye in the true

Christian faith, from the which (in God's name) I exhort you that you never swarve, neither for hope of life, nor for feare of death. For if you will deny his truth for to lengthen your life, God will deny you, and yet shorten your dayes. And if you will cleave unto him, he will prolong your daies to your comfort and his glory: to the which glory God bring me now, and you hereafter when it pleaseth him to call you. Fare you well, good sister, and put your only trust in God, who only must help you."[66]

The accession of MARY to the throne was immediately succeeded by the most vigorous measures for the re-establishment of Popery, and the suppression of the Reformation. In August, a proclamation was issued, forbidding public preaching, or reading the Word of God, restricting the liberty of the press, and condemning all plays and interludes intended to satyrize the practices of the Roman Catholic church.[67]

On the 25th of July, 1554, Queen Mary was married to Prince Philip of Spain, afterwards King Philip II. a prince, haughty, ambitious, and zealously attached to the church of Rome. In the grand marriage procession, which took place in the city of London, they passed the conduit in Gracechurch-street, which was finely painted, and on which were represented the nine worthies, of which King Henry VIII. was one. He was painted "in harness," having in one hand a sword, and in the other a book, on which was written VERBUM DEI, *(the Word of God,)* which he was delivering to his son Edward. This representation occasioned the painter considerable trouble, for the bishop of Winchester, highly displeased at it, sent for him, and calling him *villain* and *traitor*, angrily told him, that he had summoned him by order of her Majesty, and that he should rather have put the book

(66) Fox's Acts and Monuments, III. p. 35.
(67) Ibid. p. 17.

into the queen's hand, for she had reformed the church and religion, with other things, according to the pure and sincere Word of God. After making an apology, the painter was ordered to efface the book, and its title, and then dismissed. This order the painter executed so completely, that Fox remarks, that "fearing lest he should leave some part of the book, or *Verbum Dei*, in King Henry's hand, he wiped away a piece of his fingers withall."[68]

On the 25th of October of the same year, (1554,) Bishop Bonner, by a mandate directed to the parsons, vicars, &c. of the diocese of London, required all church-wardens, and parishioners, "to abolish and extinguish, so that they might not be read, or seen," all *Texts of Scripture*, painted on the church-walls, on pain of excommunication, or other punishment.[69]

Towards the close of the year 1554, a convocation of the clergy was held, in which an address was drawn up, from the lower house to the upper, wherein they petitioned, "That all books, both Latin and English, concerning any heretical, erroneous, or slanderous doctrines, might be destroyed and burnt throughout the realm;" among which they particularly placed Archbishop Cranmer's book on the *Sacrament*, and the *Communion Book*; to which they subjoined the book of *Ordering Ecclesiastical Ministers*, all suspected *Translations of the* OLD *and* NEW TESTAMENTS, and all other books of a like nature: that such as had these books should bring the same to the ordinary by a certain day, or be reputed favourers of these doctrines; that it might be lawful for all bishops to make inquiry from time to time, for such books, and to take them from the owners: that for the repressing of such pestilent books, order should be taken with all speed, that none such should be printed or sold within the

(68) Fox, III. p. 103.
(69) Ibid. p. 107.

realm, nor brought from beyond sea, upon grievous penalties: and that the statutes made in the fifth of Richard II., and in the second of Henry IV., and in the second of Henry V. against heresy, Lollards, and false preachers, might be revived, and put in force."[70]

In 1555, two royal proclamations were issued against printing, vending, or possessing heretical, seditious, or treasonable books. The first, which bore date June 6th, recounts that, "Whereas dyvers books, filled both with heresye, sedition, and treason, have of late, and be dayly brought into this realme, out of forreigne countrys, and places beyond the seas, and some also covertly printed within this realme, and caste abroad in sundry partes thereof, - - - the king's and queen's majesties, doth by this thyr present proclaymation declare and publysh to all theyr subjects, that whosoever shall, after the proclaymation hereof, be found to have any of the sayd wicked and seditious bookes, or fynding them, do not forthwith burne the same, without shewing or readyng the same to any other person, shall in that case bee reputed and taken for a rebell, and shall without delave be executed for that offence, according to thorder of martiall law." The latter proclamation, which was dated June 13th of the same year, (1555,) after reciting the substance of the statute of the second of Henry IV. enjoins; "That no person or persons of what estate, degree, or condytion soever he or they be, from henceforthe presume to bringe, or convey, or cause to be broughte and conveyed, into this realme anye bookes, wrytinges, or workes hereafter mentyoned; that ys to saye, any booke, or bookes, wrytinges, or workes, made or sett fourthe by, or in the name of Martyn Luther; or any booke, or bookes, wrytinges, or works, made or sette forthe by, or in the name of Oecolampadyus, Sivinglius, John Calvyn, Pomerane, John Alasco, Bullyn-

(70) Strype's Memorials of Abp. Cranmer, I. pp. 499—500.

ger, Bucer, Melancthon, Barnardinus Ochinus, Erasmus Sarcerius, Peter Martyr, Hughe Latymer, Roberte Barnes, otherwyse called Freere Barnes, John Bale, otherwise called Freere Bale, Justus Jonas, John Hoper, Miles Coverdale, William Tyndale, Thomas Cranmer, late archebyshop of Canterburye, Wylliam Turner, Theodore Basyll, otherwyse called Thomas Beacon, John Frythe Roye; and the book commonly called Halles Cronicles; or any of them in the Latyn tonge, Duche tonge, English tonge, Italyan tonge, or French tonge; or any other lyke booke, paper, wrytinge, or wourke, made, prynted, or sett forth by any other persone or persons, conteyninge false doctryne, contrarye, and agaynste the catholyque faythe, and the doctryne of the catholyque churche. And also, that no persone, or persons presume to wryte, prynte, utter, sell, reade, or keape, or cause to be wrytten, &c. any of the sayde bookes, or any booke, or books, wrytten, or printed in the Latten, or Englyshe tonge, concernynge the common service sett forth in Englyshe, to be used in the churches of this realme, in the tyme of Kinge Edward the VI. commonly called the Communyon Booke, but shall wythin the space of fyfteen dayes next after the publicatyon of this proclamatyon, bring, or delyver, or cause the sayd bookes, and everye of them remayneing in their custodies, and kepinge, to be broughte, and delyvered to thordinarye of the dioces, to his chauncelloure, or commyssaryes, withoute fraude, colour, or deceipte, at the sayde ordinaries will and disposition to be burnte, or otherwyse to be usyde, orderyd, as by the canons, in that case lymyted and apoynted. - - - And their Majestyes by this proclamatyon geveth full power and aucthorytie to all byshops, and ordynaryes, and all justices of peace, mayors, - &c. - - - and expresslye commaundeth, - - - that they, and everie of theim, within their several lymyts and jurisdictions, shall

in the defaulte and neglygence of the said subjects, after the sayd fyftene dayes expyred, enquyer, and serche oute the sayde bookes, wrytings, and works, and for this purpose enter into the howse, or howses, clossetts, and secrete places of everye person of whatsoever degree, beinge negligente in this behalf, and suspected to kepe anye suche booke, wrytinge, or workes, contrarye to this proclamatyon" - - - - - - - - [71]

In May 1556, Cardinal Pole, who had been placed in the see of Canterbury, instead of Cranmer, commenced his visitation of the diocese, at which visitation, it is highly probable, all the English BIBLES and *Common-Prayer Books* were ordered to be taken out of the churches, and the *Texts of Scripture* on the walls to be defaced, since at a visitation of the same diocese, in 1565, the churchwardens of Wemingswold, in Kent, made a presentment, that they had had *no Bible* since their church was defaced ten years before. There does not appear, indeed, any express law to have been now made to prohibit the English Bible, or New Testament, but this was rendered unnecessary by Archbishop Arundel's constitution passed in 1408, and which was still in force. The Reformation, however, had so far prevailed, that all parsons, vicars, and curates, were enjoined, that on every holiday, when there was a sermon, they should, at the sermon-time, "plainly recite, and diligently teach the *Pater-Noster*, the *Ave Maria*, the *Creed*, and the *Ten Commandments*; and exhort their parishioners to teach the same likewise to their young children at home." They were also commanded, "earnestly to employ themselves in studying the Holy Scriptures, in such sort and wise as they might be able to make account to their ordinary yearly;" and "all parsons, &c. who had the gift and talent of preaching, were required frequently and diligently to occupy themselves in it. It was likewise resolved, by the authority

(71) History of Printing, pp. 97—100. Lond. 1770. 8vo.

of the synod, or convocation of the clergy, that "Homilies should be made and published, to be read every Sunday, at the sermon-time, when there was no sermon." But notwithstanding the injunction, that all parsons, &c. should at the sermon-time plainly recite the *Pater Noster*, the *Creed*, &c. a new edition of the *Primer* of 1536, "in Englishe and Latyne, after Salisbury use," was printed in 1557, with alterations, particularly with the omission of the English translations of the *Creed*, and *Ten Commandments*, which were in the former edition.[72]

During the reign of the cruel and bigoted Mary, the fires of Smithfield blazed with incredible fury, and the lives of her Protestant subjects were sacrificed with merciless violence. Hundreds of persons were burnt alive with circumstances of cruelty and horror, surpassing the bloodiest persecutions of pagan antiquity; beside vast numbers who suffered by fines, confiscation, and imprisonment. Among those who fell a sacrifice to the malevolence of Mary and her advisers, were *one* ARCHBISHOP, *four* BISHOPS, *twenty-one* CLERGYMEN, *eight* LAY-GENTLEMEN, *eighty-four* TRADESMEN, *one hundred* HUSBANDMEN, LABOURERS, *and* SERVANTS, *fifty-five* WOMEN, and *four* CHILDREN. In *The Executions for Treason*, a book corrected, if not written, by Lord Burleigh, in Queen Elizabeth's time, it is said, that *twenty* were BISHOPS and DIGNIFIED CLERGYMEN; and that *sixty* were WOMEN. Strype *(Memorials*, vol. iii. 291. *App.)* has preserved an exact catalogue of the numbers, the places, and the times of execution of those who suffered, and gives these as the general sums of the different years, viz:

A. D. 1555	71
1556	89
1557	88
1558	40
Total	288.

(72) Lewis's Hist. of English Translations, ch. iii. pp. 199—202.

"Beside those," says he, "that dyed of famyne in sondry prisons." [73]

Among these sufferers were Archbishop CRANMER, and Bishops HOOPER, FERRARS, LATIMER,* and RIDLEY.

To escape the fury of the papal persecution, great numbers fled from England, and sought refuge in Germany, Switzerland, and other parts of the Continent. Fuller has thus noticed and compared the principal places in which they resided, and the congregations which they formed: "If these congregations be compared together, *Emden*, will be found the richest for substance; *Weasel*, the shortest for continuance; *Arrow*, the slenderest for number; *Strasburg*, of the most quiet temper; *Zurich*, had the greatest scholars; and *Frankfort*, had the largest privileges." A dispute arising among the reformers who had settled at Frankfort, the venerable martyrologist, JOHN FOX, retired with a few others to Basil; the others, who quitted Frankfort, withdrew to Geneva, and established a church there, in 1555.[74]

Several of these learned exiles engaged in a new *English* translation of the *Bible;* and, in 1557, published the NEW TESTAMENT, in a small duodecimo volume, printed by Conrad Badius, the *first* in the English language, which contained the distinction of verses by numeral figures, after the general manner of the Greek Testament published by Robert Stephens, in A. D. 1551, with this

(73) Neal's Hist. of the Puritans, by Toulmin, I. ch. iii. p. 66.

* Strype thus describes the dress of good old Bishop Latimer, when he appeared before the commissioners, and which, he observes, "was also his habit while he remained a prisoner in Oxford." "He held his hat in his hand; he had a kerchief on his head, and upon it a night-cap or two, and a great cap such as townsmen used, with two broad flaps to button under his chin: an old threadbare Bristow freez gown, girded to his body with a penny leathern girdle, at which hanged, by a long string of leather, his Testament; and his spectacles without case, hanging about his neck, upon his breast." Strype's *Memorials of Abp. Cranmer*, B. iii. ch. x. p. 483.

(74) Fuller's Church History, B. viii. pp. 25—32.
Neal's Hist. of the Puritans, I. ch. iii. p. 105.

difference, that Stephens placed his figures in the margin, whereas, the Genevan editors prefixed theirs to the beginning of minute subdivisions, with breaks, after our present manner. A *second* edition of this Genevan translation of the New Testament was published with short marginal notes, in 1560. In the same year, 1560, the *whole* BIBLE, of the same translation, was printed at Geneva, in 4to. by Rowland Hall, with an *Epistle to the Queen*, (Elizabeth,) and another *to the Reader*; both of which were left out in subsequent editions. The book of PSALMS had been previously printed, in 1559, with a dedication to Queen Elizabeth.

Above 30 editions of this translation, which was mostly used in private families, on account of the notes, were printed from the year 1560, to 1616, chiefly by the queen's, and king's printers. Editions of it were likewise printed at Geneva, Edinburgh, and Amsterdam. It even appears that, in the year 1565, Archbishop Parker applied to Secretary Cecil, that a term of twelve years might be granted to John Bodleigh, one of the translators, for printing this Bible, in consideration of the charges sustained by him in the former edition, and now in the revisal of it; and because his Grace, and Bishop Grindal, thought so well of the first impression, and the review of it. The archbishop added, that though another special Bible for churches, was intended to be set forth, as convenient time and leisure should hereafter permit, yet it would nothing hinder, but rather do much good, to have diversity of translations, and readings. The book, however, was to pass under the archbishop's regulations, and was not to be published without his consent and advice. But the editors, unwilling to come under these restraints, deferred the impression till after Parker's death, in 1576.

To some editions of the *Genevan* OLD TESTAMENT, as for instance, to those of 1599, and 1611, is subjoined,

Beza's translation of the NEW TESTAMENT, englished by L. TOMSON, who was under-secretary to Sir Francis Walsingham: but though he pretends to translate from Beza, he has very seldom varied so much as a word from the Genevan translation.[75]

The Translators of the GENEVAN BIBLE were Bishop *Coverdale*, *Anthony Gilby*, *William Whittingham*, *Christopher Goodman*, *Thomas Sampson*, and *Thomas Cole*; to whom some add *John Knox*, *John Bodleigh*, and *John Pullain*; all zealous Calvinists both in doctrine and discipline; but the chief and most learned of them were the first three. They also consulted *Beza* and *Calvin*.

Of MILES COVERDALE, some account has been already given, when speaking of the former translations of the English Bible.*

ANTHONY GILBY was born in Lincolnshire, and educated in Christ's-College, Cambridge, where he gained an accurate knowledge of the Latin, Greek, and Hebrew languages. Upon the accession of Queen Mary, he quitted the kingdom, and withdrew to Frankfort. In consequence of the disputes among the exiles in that city, he removed to Geneva, and assisted in translating the Bible. When Queen Elizabeth ascended the throne, he returned to England, and was one of the most zealous of the reformers. The earl of Huntingdon, who was his constant friend and patron, presented him to the vicarage of Ashby-de-la-Zouch, in Leicestershire; and the bishop of the diocese honoured him with his esteem and friendship. The opposition of "*Father* Gilby," as he was often called, to the clerical habits retained by the high episcopal party, occasioned him considerable trouble, and appears to have been the cause of his being

(75) Newcome's Historical View of English Biblical Translations, sec. 6, pp. 65—77.
Lewis, pp. 207—211. 233—235.

*See vol. II. p. 395 of this work.

silenced from the public ministry. The time of his death is not known, but he evidently lived to a great age, as a letter was addressed to him by Dr. Sampson, dated March 8th, 1584. He was author of a *Commentary* on the Prophet MICAH, and other works.[76]

WILLIAM WHITTINGHAM was born in the city of Chester, in 1524, and was educated at Brazen-nose College, Oxford. In 1545, he was elected fellow of All Souls, and two years afterwards was made one of the senior students of Christ Church. In May 1550, having obtained leave to travel for three years, he passed his time principally at Orleans, where he married the sister of Calvin. He returned to England in the latter end of the reign of Edward VI.; but on the accession of Mary, found it necessary, from his attachment to the principles of the Reformation, to quit the kingdom. He then joined the illustrious exiles at Frankfort, until the disputes respecting the English Liturgy, occasioned him to remove to Geneva, where he succeeded the great Scotch reformer, Knox, as pastor of the English church. When Elizabeth ascended the throne, in 1558, he would have returned to England, but that he wished, with his co-adjutors, to complete the translation of the Bible, which was not printed till 1560. During his stay at Geneva, he translated into metre, five of the PSALMS, of which the 119th was one, together with the TEN COMMANDMENTS, and a *Prayer*, distinguished in the collection of Sternhold and Hopkins, by the initials of his name, W. W. Afterwards he returned to England, and was employed to accompany Francis, Earl of Bedford, on an embassy of condolence for the death of the French king. He also attended Ambrose, Earl of Warwick, to Havre-de-Grace, to be preacher there, while the earl defended it against the French. By the interest of Warwick, Whittingham was promoted, in 1563, to the deanery of Durham, which he enjoyed

(76) Brook's Lives of the Puritans, I. pp. 278—284.

for sixteen years. His zeal against popery was so violent, that he destroyed some of the antiquities and monuments in Durham Cathedral, and took up the stone coffins of the priors of Durham, and ordered them to be used as troughs for horses to drink in. He rendered essential services to government in the rebellion of 1569; and "did good service," says the Oxford historian (*Ath. Ox.* vol. I. p. 154) "in repelling the archbishop of York from visiting the church of Durham." This "service," however, engaged him in a dispute with Archbishop Sandys respecting the validity of his ordination, but before the case was finally decided, he died, June 10th, 1579, in the 65th year of his age. He is said to have been "a truly pious and religious man, an excellent preacher, and an ornament to religion."(77)

CHRISTOPHER GOODMAN was also a native of Chester, born about 1519, and educated in Brazen-nose College, Oxford. Afterwards he was chosen one of the senior students of Christ Church, and Margaret professor of divinity. On Queen Mary's advancement to the throne, he quitted his preferment, and went abroad. After residing some time at Strasburg, or Frankfort, or both, he removed to Geneva, where he and John Knox were chosen pastors of the English church. While at Geneva, he assisted Knox in composing "The Book of Common Order," which was to be used as a directory of worship in the Protestant congregations; and also took an active part in publishing the Genevan translation of the Bible. On the accession of Queen Elizabeth, Mr. Goodman, after the translation was completed, went to Scotland; and for several years was actively employed in promoting the Reformation, and preaching the Gospel, in that country. In 1560, the committee of parliament appointed him to be minister at St. Andrew's; and about the same time he was

(77) Chalmers' Gen. Biog. Dict. XXXII. pp. 18—20. Neal's Hist. of the Puritans, I. p. 318.

employed in a public disputation at Edinburgh, betwixt the Papists and Protestants. In 1565, he left Scotland, and came to England, where, about the year 1568, he became chaplain to Sir Henry Sidney, in his expedition against the rebels in Ireland, and displayed great diligence and faithfulness in that service. In 1571, he was cited before Archbishop Parker, and other high commissioners, at Lambeth, to answer for the opinions contained in a work published during his exile, in which he had spoken against the government of women, and especially the severe proceedings of Queen Mary; but by subscribing a recantation, acknowledging that "*good* and *godly* women might lawfully govern whole realms and nations," and avowing his submission to the authority of Queen Elizabeth, he was released. It is probable that he was afterwards silenced for nonconformity, as we find him, in 1584, living in his native county; and Fuller denominates him, a leader of the fierce nonconformists. The pious Dr. James Usher, afterwards archbishop of Armagh, having come to England to purchase books for the college library at Dublin, visited him on his death-bed, and was so impressed with the wise and grave speeches he heard from him, that when he himself became an old man he frequently repeated them. He died in 1602, aged 83 years; and his remains were interred in St. Werburg's Church, in the city of Chester.[78]

Thomas Sampson is said to have been born at Playford, in Suffolk, in 1517, and seems to have received his education at Oxford, as that university was the scene of much of his future life, though Strype says he was a fellow of Pembroke-Hall, Cambridge. He imbibed the principles of the Reformation at an early period, and is said, by Anth. Wood, to have been the means of converting John Bradford, the famous martyr. He was ordained by Archbishop Cranmer, and Bishop Ridley, and

(78) Brook's Lives of the Puritans, II. pp. 123—129. Lond. 1813, 8vo.

became an eminent preacher. In 1551, he was preferred to the rectory of Allhallows, Bread-street, London; and afterwards to the deanery of Chichester. The rectory he resigned in 1553. After the accession of Mary to the throne, he concealed himself for some time; but having been active in collecting money for the poor scholars in the two universities, he narrowly escaped being apprehended, and therefore fled to Strasburg, where he became intimate with the famous Tremellius. Having joined in the dispute with the other exiles, respecting the English Liturgy, he removed to Geneva, and there engaged in the translation of the Bible. When Queen Elizabeth obtained the crown, he returned to England, and was offered the bishoprick of Norwich, which he refused. He continued, however, to preach, particularly at Paul's Cross, where his eloquence and wonderful memory were much admired; and in September, 1560, he was made a prebendary of Durham. In 1561, he was installed dean of Christ Church, Oxford. In 1562, he resigned his prebendary of Durham; and, in 1564, was deprived of his deanery, for not wearing the clerical habits then enjoined. He was, however, presented, in 1568, to the mastership of Wigston-Hospital, at Leicester, and had likewise, according to Anth. Wood, *(Ath. Ox.)* a prebend in St. Paul's. Neal *(Hist. of Puritans,* vol. i. p. 290) says, he also held a lecture in the church at Whittington college. He went to reside at Leicester, and continued there until his death, April 9th, 1589. He married Bishop Latimer's niece, by whom he had two sons, John and Nathaniel, who erected a monument to his memory, in the chapel of the hospital, at Leicester.[79]

THOMAS COLE was one of the English refugees, who, during the reign of Queen Mary, fled to Frankfort, and afterwards joined those at Geneva. After the acces-

(79) Chalmers' Gen. Biog. Dict. XXVII. pp. 86—88. Lewis, pp. 205, 206.

sion of Elizabeth to the crown, he returned into England; and in 1559 was collated to the archdeaconry of Essex, by Bishop Grindal, formerly his fellow-exile; he was also presented to the rectory of High Ongar, in Essex. Neal, and Brook, in their respective "History" and "Lives of the Puritans," attribute the assistance afforded in the translation of the Bible, to his brother WILLIAM, who was educated at Oxford, and was also an exile during the reign of Queen Mary, but was afterwards made president of Corpus Christi College, Oxford, in which office he continued at least thirty years; and became dean of Lincoln. He died in 1600, at an advanced age.[80]

JOHN KNOX, the chief instrument and promoter of the Reformation in Scotland, was descended of an ancient and honourable family, and born in 1505, at Gifford, in the county of East Lothian, Scotland. He received the early part of his education in the Grammar school of Haddington, and after acquiring the principles of the Latin tongue was sent to the university of St. Andrew's. Having been ordained priest, he sedulously applied himself to the study of divinity, but for many years remained a zealous papist; till at length, when about thirty-six years of age, the reading of the works of Jerom and Augustin, and attending the sermons of Mr. Thomas Guilliam or Williams, a Dominican friar, together with various conversations with George Wishart, the martyr, convinced him of the errors of popery, and led him to renounce the Romish religion. After being for some time employed as tutor to the sons of two gentlemen, he was prevailed upon to accept the situation of a preacher, and discharged that important office with a zeal and intrepidity that constantly marked his character. When the castle of St. Andrew's surrendered to the French, in

(80) Lewis, p. 206.
Neal's Hist. of the Puritans, I. ch. iv. p. 146.
Brook's Lives of the Puritans, II. pp. 106, 107.

July, 1547, he was taken prisoner with the garrison, and condemned to serve in the gallies. About the latter end of the year 1549, he obtained his liberty, and passing into England, was licensed, and appointed preacher, first at Berwick, and then at Newcastle. In 1552, he was appointed one of the six chaplains to Edward VI. "who were chosen not only to wait on him, but to itinerate, and preach the Gospel, over all the nation;" for which he appears to have received £240 per ann. On Queen Mary's coming to the throne, he crossed over to Dieppe, in France, and went thence to Geneva, leaving his wife and two sons in England. He was soon afterwards solicited to become the preacher to the congregation of refugees at Frankfort; but disputes arising, he returned to Geneva, and after a few months residence, resolved to visit his native country. After his arrival in Scotland, he taught principally in Edinburgh, till the English congregation at Geneva requested him to become their pastor. Having accepted the office he returned to Geneva, in 1556. In April 1559, he again quitted Geneva, and returning to Scotland, employed all his talents in the promotion of the Reformation, and by his zeal, intrepidity, disinterestedness, and piety, gained extensive influence and honour. He died November 24th, 1572; his last words were, "Lord Jesus! receive my spirit." He was interred on November 26th, at Edinburgh, when Earl Morton, the regent, who attended, with other Lords, said, "There lies he who never feared the face of man, who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour. For he had God's providence watching over him, in a special manner, when his very life was sought." Knox was twice married, and had children by both his wives. His writings were neither numerous nor large. After his death, his "*History of the Reformation of Religion, &c.*" was published; and at the end of the 4th edition,

printed at Edinburgh, 1732, fol. his other works are subjoined.[81]

Of JOHN BODLEIGH no account has been obtained.

JOHN PULLAIN, B. D. was born in Yorkshire, in the year 1517, and educated first in New College, then in Christ's College, Oxford. He was a celebrated preacher and reformer during the reign of Edward VI. He became rector of St. Peter's, Cornhill, London, in 1552, but suffered deprivation, in 1555. After Queen Mary came to the throne, he remained in England about a year, preaching privately, but then withdrew to Geneva, to avoid being condemned to suffer death. On Mary's decease he returned to his native land, but was soon imprisoned, for preaching contrary to the prohibition of Queen Elizabeth. Towards the close of the year 1559, he was presented to the rectory of Capford, in Essex; and about the same time was made archdeacon of Colchester. He sat in the convocation of 1562, and subscribed the Articles of Religion. He died in July, 1565, aged 48. Brook calls him "a truly pious man, a constant preacher, a learned divine, a thorough puritan, and an admired English and Latin poet." He wrote a tract against the Arians; and translated into English verse, *The Ecclesiastes of Solomon; The History of Susannah; The History of Judith; The History of Esther; The Testament of the Twelve Patriarchs.*[82]

In 1556, Cardinal Pole appointed commissioners to visit the two universities, and reform them according to the views of the papal hierarchy. At Cambridge they burnt the bodies of Martin Bucer, and Paul Fagius, with their books and heretical writings. At Oxford the visitors went through all the colleges, and burnt all the

(81) Chalmers' Gen. Biog. Dict. XIX. pp. 409—416.
Scott's Hist. of the Reformers, pp. 94—152. Edinb. 1810, 8vo.
(82) Brook's Lives of the Puritans, I. pp. 114—116.
Wood's Athenæ, I. p. 148.

English BIBLES, and such books as they deemed heretical. They took up the body of Peter Martyr's wife, and buried it in a dunghill, because, having once been a nun, she broke her vow by marriage; but her body was afterwards taken up again, in Queen Elizabeth's time, and mixed with the bones of St. Fridiswide, to prevent any similar outrage. A design was formed to introduce the inquisition, by giving commissions to laymen, to search for persons suspected of heresy and present them to their ordinaries; and because Cardinal Pole was thought too lenient in his measures, the court of Rome deprived him of his legantine power, though, on his submission, it was restored to him, and he continued in England till his death.[83]

Among those who glorified God, by suffering martyrdom in the reign of Mary, JOAN WASTE, a poor woman, deserves to be "had in everlasting remembrance." Though *blind from her birth*, she learned, at an early age, to knit stockings and sleeves, and to assist her father in his business of ropemaking; and always discovered the utmost aversion to idleness or sloth. After the death of her parents, she lived with her brother; and by daily attendance at church, and hearing divine service read in the vulgar tongue, during the reign of King Edward VI. became deeply impressed with religious principles. This rendered her desirous of possessing the *Word of God*; so that at length, having by her labour earned and saved as much money as would purchase a *New Testament*, she procured one; and as she could not read it herself, got others to read it to her, especially, an old man 70 years of age a prisoner for debt in the Common Hall at Derby, and the clerk of the parish, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she

(83) Neal's Hist. of the Puritans, I. ch. iii. p. 110.

became well acquainted with the New Testament, and could repeat many chapters without book; and daily increasing in Sacred knowledge, she uniformly displayed its influence on her life, till the rage against those who denied transubstantiation, occasioned her condemnation, and she was burnt alive at Derby, August 1st. 1556, being then about 22 years of age.[84]

Happily, the storm of persecution raised against the friends of the Reformation, though severe, was not of long continuance, for after a short reign of little more than five years, the bigoted and cruel Queen Mary died November 17th, 1558, in the 43rd year of her age. The occurrences of her reign are written in characters of blood, and unequivocally exhibit the spirit of the church whose principles she had embraced.

On the death of Queen Mary, ELIZABETH, her half-sister, daughter of Anne Boleyn, succeeded to the throne. One of the first acts of her reign was a proclamation, dated December 27th, 1558, by which all preaching of ministers, or others, was prohibited; and the people were charged to hear no other doctrine or preaching, but the Epistle and Gospel for the day, and the Ten Commandments, in English, without any exposition or paraphrase whatsoever. The proclamation admitted of the Litany, the Lord's Prayer, and the Creed, in English; but no public prayers were to be read in the church, but such as were appointed by law, until the meeting of the parliament, which was summoned to meet on the 23rd of January. The reason of the inhibitory clauses of the proclamation, was the prevention of the disputes between the Catholic and Protestant clergy, which had commenced as soon as the queen came to the throne, each party inveighing against the other from the pulpit.[85]

The coronation of the Queen being appointed to take

(84) Fox, III. pp. 756, 757.
(85) Neal's Hist. of the Puritans, I. ch. iv. p. 115.

place on the 13th of January, she went the preceding day to the Tower, and remained there till the morning, when she passed through London, to the august ceremony, in great state; and emblematical pageants were erected in different parts of the city. In Cheapside, one was exhibited which must have been peculiarly gratifying to the friends of the Reformation, from the manner in which it was received by the queen. It exhibited *Time* coming out of a cave, and leading a person cloathed in white silk, who represented *Truth*, his daughter. *Truth* had the ENGLISH BIBLE in her hand, on which was written VERBUM VERITATIS.* On the approach of Elizabeth, *Truth* addressed her, and presented her with the book. The queen kissed it, held it in her hands, laid it on her breast, greatly thanked the city for their present, and added that she would often and diligently read it.

Burnet also relates an anecdote of the Queen, which discovers the expectations raised in the minds of her subjects by her accession. Speaking of the release of those who had been imprisoned for their religious principles under the former reign, but who were now ordered by Elizabeth to be liberated, he observes; "After this, a man that used to talk pleasantly, said to her, that 'he came to supplicate in behalf of some prisoners not yet set at liberty.' She asked, 'who they were?' He said, 'they were Matthew, Mark, Luke, and John, that were still shut up: for the people longed much to see them abroad.' She answered him as pleasantly, 'she would first talk with themselves, and see whether they desired to be set at such liberty as he required for them.'"[86]

The parliament met a few days afterwards, and during its session an act was passed, repealing some of the

* "The Word of Truth."

(86) Burnet's Hist. of the Reformation, pt. ii. B. iii. pp. 377. 380. Newcome, p. 66.

penal laws, and enacting, that no person should be punished for exercising the religion used in the last year of the reign of King Edward; and by another act, the public service was appointed to be performed in the vulgar tongue. Other acts were passed, empowering the Queen to nominate bishops to the vacant sees; suppressing the religious houses founded by Queen Mary, and annexing them to the crown; but the two principal acts were those of *Supremacy*, and of *Uniformity of Common Prayer*.[87]

The Reformation being thus settled, her Majesty, in 1559, appointed a general visitation, and published a body of injunctions, consisting of 53 articles, directed both to the clergy and laity of the kingdom. They were similar to those which had been issued by Edward VI. The following is an abstract of some of them:

Art. 5. "Every holy day, when there is no sermon, they shall recite from the pulpit the Pater Noster, Creed, and Ten Commandments."

6. "Within three months, every parish shall provide a BIBLE, and within twelve months, ERASMUS'S PARAPHRASE UPON THE GOSPELS, in English, and set them up in their several churches."

16. "All parsons under the degree of M. A. shall buy, for their own use, the NEW TESTAMENT in *Latin* and *English*, with Paraphrases, within three months after this visitation."

17. "They shall learn out of the Scriptures some comfortable sentences for the sick."

18. "There shall be no popish processions; nor shall any persons walk about the church, or depart out of it, while the priest is reading the Scriptures."

38. "No man, woman, or child, shall be otherways busied in time of divine service, but shall give due attendance to what is read and preached."

(87) Neal's Hist. of the Puritans, I. ch. iv. pp. 117, 118.

40. "No person shall teach school but such as are allowed by authority."

41. "Schoolmasters shall exhort their children to love and reverence the true religion now allowed by authority."

42. "They shall teach their scholars certain sentences of Scripture tending to godliness."

43. "None shall be admitted to any spiritual cure that are utterly unlearned."

44. "The parson or curate of the parish shall instruct the children of his parish for half an hour before evening prayer on every holy day, and second Sunday in the year, the Catechism; and shall teach them the Lord's Prayer, Creed, and Ten Commandments."

51. "No book or pamphlet shall be printed or made public without licence from the Queen, or six of her privy council, or her ecclesiastical commissioners, or from the archbishops of Canterbury and York, the bishop of London, the chancellors of both universities, the bishop being ordinary, and the archdeacon also of the place where any such book shall be printed, or two of them, whereof the ordinary to be always one. The names of the licensers to be printed at the end. Ancient and profane authors are excepted."

These injunctions were to be read in the churches once every quarter of a year.[88]

Articles of inquiry were also exhibited, whether the clergy discouraged any from reading "any part of the *Bible*, either in Latin or English, and did not rather comfort and exhort every person to read the same at convenient times, as the very lively Word of God, and the special food of man's soul?" Ministers were also enjoined "to read every day one chapter of the Bible at least; and all who were admitted readers in the church were daily to read one chapter, at least, of the Old Testament,

(88) Neal's Hist. of the Puritans, I. ch. iv. pp. 138—141.

and another of the New, with good advisement, to the encrease of their knowledge."[89]

Lewis observes, that notwithstanding these injunctions, he had not found "any new edition of the *English Bible*, or *Testament*, till three years after, viz. 1562, which," says he, "seems to intimate, that whatever discouragement the English Bible might meet with, in the late reign, the printed copies of it were not burnt or destroyed, as they had been in King Henry VIII's reign; though by the queen's articles of inquiry, exhibited at her royal visitation, it is intimated, that some books of Holy Scripture were delivered to be burnt, or otherwise destroyed."[90] But whatever may be the case relative to the inference which he deduces from his premises, it is certain this valuable writer is mistaken as to the date of the first edition of the Bible, printed after the accession of Elizabeth; for Archbishop Newcome mentions an edition of *Coverdale's Bible*, printed by Christ. Barker, in 1560, 4to.; two editions of the *Bible*, printed by John Cawood, 1561, 4to. and fol., the quarto one, said by Crutwell to be *Cranmer's;* beside separate editions of the *New Testament*, of which the particular translation is not distinguished.[91]

Hitherto, few or no peculiar Lessons had been appointed for holidays, and particular Sundays, but the chapters of the Old and New Testament were read in course, without any interruption or variation: it is thus in the *Common Prayer Book* of 1549, fol. In the second edition of that book under King Edward VI., there were "Proper Lessons" for some few holidays, but none for Sundays. But Archbishop Parker, who had been installed Dec. 17th. 1559, undertook to reform the Kalendar; and

(89) Lewis, ch. iv. p. 213. Newcome, p. 67.
(90) Lewis, *ut sup.*
(91) Newcome's Historical View, *List of Var. Edit.* p. 394. Crutwell's Preface to Bishop Wilson's Bible, *List of Bibles.*

to fix the order of Lessons throughout the year, for which, as one of the ecclesiastical commissioners, he procured letters, under the great seal. In the new edition of the *Common Prayer Book*, printed by Jugg and Cawood, in 1560, there was a table inserted, of proper lessons for the whole year, entitled, *Proper lessons to be read for the first lesson, both at the morning and evening prayer, on the Sundays throughout the year: and some also for the second lesson.* At the end of this *Common Prayer Book*, were certain prayers for private and family use, which in the later editions are either shortened or left out.[92]

Before this time, the minister who officiated had a discretionary power to change the chapters to be read in course, for others which he judged would be more conducive to edification; and even after this new regulation, the same practice appears to have been recommended by the bishops, for in the preface to the second book of homilies, published in the year 1564, there is this instruction to the curates or ministers: "If one or other chapter of the Old Testament falls in order to be read on Sundays, or holidays, it shall be well done to spend your time to consider well of some other chapter in the New Testament, of more edification, for which it may be changed. By this your prudence and diligence in your office will appear, so that your people may have cause to glorify GOD for you, and be the readier to embrace your labours." This liberty, though not legally reversed, was discountenanced by the practice of the clergy in general, who strictly adhered to the order of the lessons appointed, yet Archbishop Abbot, in his book entitled *Hill's Reasons unmask'd*, &c. p. 317, says, "It is not only permitted to the minister, but recommended to him, if wisely and quietly he do read *Canonical Scripture*, where the *Apocrypha*, upon good judgment, seemeth not so fit; or any chapter of the canonical may be conceived not to have in it

(92) Neal's Hist. of the Puritans, I. ch. iv. pp. 155, 156.

so much edification before the simple, as some other parts of the same canonical Scriptures may be thought to have.

As the Reformation proceeded, the attention of the bishops and other reformers was turned to the principality of WALES. A bill was brought into the house of commons, on the 22nd of February, 1563, enjoining that the *Book of Service in the church* should be in the *Welsh* tongue, in Wales. On the second reading, March 4th, it was added, that the BIBLE also should be in the Welsh tongue. It was read a third time and passed on the 27th of March. This act contained these clauses amongst others; I. "The bishops of Hereford, St. David's, St. Asaph, Bangor, and Landaff,* and their successors, shall take such order amongst themselves for the soul's health of the flocks committed to their charge, within Wales, that the whole *Bible*, containing the *New Testament* and the *Old*, with the *Book of Common Prayer and Administration of the Sacraments*, as it is now used within the realm in English, be truly and exactly translated into the British or Welsh tongue: and that the same so translated, being by them viewed, perused, and allowed, be imprinted to such number at least, that one of every sort may be had for every cathedral, collegiate, and parish church, and chapel of ease, in such places and countries of every the said dioceses, where that tongue is commonly spoken or used, before the first day of March, *anno Domini* 1566. And that from that day forth the whole divine service shall be used and said by the curates and ministers, throughout all the said dioceses, where the Welsh tongue is commonly used, in the said British or Welsh tongue, in such manner and form, as is now

(93) Neal's Hist. of the Puritans, I. ch. iv. p. 155.

* These were John Scory, bishop of Hereford; Richard Davies, bishop of St. David's; Thomas Davies, bishop of St. Asaph; Roland Merick, bishop of Bangor, who was succeeded by Nicholas Robinson in 1566; and Anthony Kitchen, bishop of Landaff, succeeded in 1566, by Hugo Jones.

used in the English tongue, and differing nothing in any order, or form, from the English book. For the which books so imprinted, the parishioners of every the said parishes shall pay the one half, or moiety, and the said parson and vicar of every the said parishes, (where both be,) or else the one of them, where there is but one, shall pay the other half or moiety. The prices of which books shall be appointed and rated by the said bishops, or their successors, or by three of them at the least. The which things, if the said bishops, or their successors, neglect to do, then every one of them shall forfeit to the Queen's majesty, her heirs, and successors, the sum of £40. to be levied of their goods and chattels."

II. "And one book containing the Bible, and one other book of Common Prayer, in the English tongue, shall be brought and had in every church throughout Wales, in which the Bible, and Book of Common Prayer, in Welsh, is to be had by force of this act, (if there be none already,) before the first day of March, one thousand five hundred and sixty-six. And the same books to remain in such convenient places within the said churches, that such as understand them, may resort at all convenient times to read and peruse the same; and also such as do not understand the said language, may, by conferring both tongues together, the sooner attain to the knowledge of the English tongue; any thing in this act to the contrary notwithstanding."[94]

Except the LORD'S PRAYER AND TEN COMMANDMENTS, published by Sir JOHN PRICE, in 1546, 4to.,[95] the only attempt towards translating the Sacred Scriptures into WELSH, of which we have any account, prior to the passing of this act, was made by WILLIAM SALISBURY, or SALESBURY, of Denbighshire.

(94) Herbert's Typog. Antiq. III. pp. 1606, 1607. Lond. 1790, 4to. Journals of the House of Commons, I.

(95) Le Long, I. p. 445.

This was a translation of "The LESSONS and PORTIONS of the SCRIPTURE that are read in the church, at the time of service, on all Sundays and holy days throughout the year," 1551, 4to.* Strype says, this translator was joined with John Waley, a printer, living in London, in a patent for seven years, to print the *Bible* in *Welsh*.[96]

The important work of translating the whole of the Bible into the *Cambro-British* or *Welsh language*, was, however, deferred long after the time stipulated by the act of Elizabeth, owing partly to the defect of not appointing any particular person to have the charge of it, and partly from her majesty not having considered the poverty of her Cambrian subjects, and provided a fund for defraying the expenses of the undertaking. The first part of the Welsh Scriptures which was printed after the passing of the act, was the NEW TESTAMENT, printed in 1567, by Henry Denham, who had a privilege granted him for printing the New Testament in Welsh. It was a small quarto, printed with the gothic or black-letter type, containing 399 pages, divided into books and chapters, but not into verses, except towards the conclusion. The greater part of this translation was made by Mr. WILLIAM SALISBURY, assisted by Dr. RICHARD DAVIES, bishop of St. David's, and Mr. THOMAS HUATT. Bishop Davies introduced the work with an *Address* to his countrymen, exhorting them to forsake the superstitions of popery, and to read the Word of God: and Mr. W. Salisbury prefixed a *Dedication* to the queen, in which he complained of the superstitions of the Welsh, and earnestly entreated her Majesty to promote the pious undertaking of publishing the Old Testament, as well as the New, in the language of the principality.

* For this information, and whatever relates to the Welsh Scriptures, unless otherwise acknowledged, I am indebted to the Rev. John Hughes, the learned author of "Horæ Britannicæ; or Studies in ancient British History," 2 vols. 8vo.

(96) Strype's Annals, I. ch. xxxvii. p. 391.

WILLIAM SALISBURY, or SALESBURY, who was the principal translator of this New Testament, was born at Llanrwst, or Lansannan, in Denbighshire; and studied for some time at Oxford, whence he removed to Thaives-Inn, London. Here he applied to the law, but does not appear to have risen to any eminence in that profession, his principal object being the cultivation of the Welsh language, and the translation and dissemination of the Scriptures. During the persecutions of Queen Mary's reign, he withdrew from the storm; but on the accession of Elizabeth he renewed his labours for the good of his countrymen, "among whom his name will be held in the highest veneration, as long as the language of ancient Britain continues to be spoken by them." He compiled, 1. A *Dictionary* in English and Welsh," 1547, 4to., which appears to have been reprinted, without date, by Whitchurch; and again in 1551, by Robert Crowley. 2. "A little treatise of the English pronunciation of the letters." 3. "A plain and familiar introduction teaching how to pronounce the letters in the British Tongue." This was twice printed, in 1550 by Robert Crowley, and in 1567 by Henry Denham. 4. "Battery of the Pope's Bottereulx, commonly called the High-Altar;" Lond. 1550, 8vo. 5. "The Laws of Howell Dha." 6. "A Welsh Rhetorick," revised, enlarged, &c. by Henry Perry, B. D. The period of his death is uncertain, but he was living in 1567. Anth. Wood speaks of him as living in his latter days in the house of a bookseller, in St. Paul's Church-Yard.[97]

RICHARD DAVIES, or DAVYES, D. D. was the son of David ap Gronw, and born in the county of Denbigh. He was educated in the university of Oxford. In the reign of Queen Mary, he fled to the continent, to avoid

(97) Hughes's MS.
Chalmers' Gen. Biog. Dict. XXVII. p. 67.
Gentleman's Magazine, Dec. 1812, p. 523.

the persecutions raised against the Protestants. On his return to England, he was consecrated bishop of St. Asaph, January 21st, 1560; and was translated to the see of St. David's, May 21st, 1561. He died November 7th, 1581, aged 80, and was buried in the church of Abergwilly, near Caermarthen. He translated into *Welsh, the second Epistle to Timothy; the Epistle to the Hebrews;* and *the Epistles of James, Peter, and John,* with that of *Jude.* He also assisted in the *English* translation of the Bible.[98]

THOMAS HUATT was precentor of St. David's. He translated into Welsh, *the Book of the Revelation.* In the year 1588, the WHOLE of the Sacred Scriptures were published in Welsh, under the superintendence of Dr. WILLIAM MORGAN, vicar of Llanrhaiadr yn Mochnant, in Denbighshire. The archbishop of Canterbury, Dr. John Whitgift, liberally contributed to the expenses of the translation, in conjunction with Dr. Gabriel Goodman, dean of Westminster, a native of Ruthin, in the principality; and entertained Dr. Morgan, while he continued in London.

This Bible, which was printed by Christ. Barker, London, was a fine black-lettered folio, and the typographical execution elegant and correct. The *New Testament* of this edition was formed from Salisbury's Translation, but revised and corrected. The coadjutors of Dr. Morgan, in this important undertaking, were the Drs. WILLIAM HUGHES, HUGH BELLOTT, DAVID POWELL, EDMUND PRICE, and RICHARD VAUGHAN; to whom Willis adds JOHN SALISBURY, bishop of Man. Of the Welsh version, including the subsequent revisions, Mr. Hughes says, "It reflects great credit on the persons engaged in it. It is the Word of God faithfully rendered from the original tongues, for which the English version

(98) Godwin, De Præsulibus, II. p. 222. Cantab. 1743, fol.
Hughes's MS.
Willis' Survey of St. Asaph, by Edwards, I. p. 103. Wrexham, 1801, 8vo.

served as an excellent guide. The style of it, upon the whole, is classical and perspicuous; but if some passages were expressed in a more familiar manner, it would still be more conducive to general edification. The Welsh translators conducted themselves with great impartiality, in some instances more so than the English translators. Such variations evidently prove that our Cambrians did not servilely copy the English version. They were men of the first respectability as scholars and divines, and their work bespeaks them to be such."

William Morgan, D. D. was born at Gwibernant, in the parish of Penmachno, in Carnarvonshire. He was educated in the university of Cambridge; and was afterwards vicar of Llanrhaiadr yn Mochnant, in Denbighshire. In 1595, Dr. Morgan was preferred to the bishoprick of Landaff; and, in 1601, was translated to the bishoprick of St. Asaph. He died September 10th, 1604, and was buried in his church.[99]

William Hughes, D. D. one of the learned coadjutors of Dr. Morgan, was the son of Hugh Ap Kendrick, and a native of Carnarvonshire. He was made bishop of St. Asaph, in 1573, and died November 18th, 1600.[100]

Hugh Billett, or Bellott, D. D. was educated at Cambridge; and became rector of Tyd, in 1571, and of Doddington, in 1572. He was preferred to the bishoprick of Bangor, in the year 1585; and afterwards to that of Chester, in 1595. He died in June, the following year, and was buried in Wrexham church.[1]

David Powell, D. D. was a celebrated Welsh critic, born in Denbighshire, about A. D. 1522. In 1568, he was sent to Oxford, and in 1576, took orders. He then became vicar of Ruabon, in his native country, and rector of Llanfyllin. The latter he resigned in 1579; but

(99) Godwin, De Præsulibus. II. pp. 193. 223.
(100) Ibid. II. p. 223.
(1) Ibid. II. pp. 207. 357.

was about the same time instituted to the vicarage of Mivod, in Montgomeryshire; and, in 1588, obtained the sinecure rectory of Llansanfraid yn Mechan. He also held some dignity in the church of St. Asaph. After proceeding to his degrees in divinity, in 1582 and the subsequent year, he became chaplain to Sir Henry Sidney, then president of Wales. He died 1598, and was buried in his own church of Ruabon. He was the author and editor of several works, on the history and antiquities of Wales; and is said to have taken great pains in compiling a Welsh dictionary, but died before it was completed. He left a very learned son, GABRIEL POWELL, who became a zealous writer in defence of the Puritans.[2]

EDMUND PRYS, or PRICE, D. D. was archdeacon of Merioneth. "He has justly been reputed as the most learned Welshman of his age: he was well versed in a variety of languages, as well as in the poetry and antiquities of his native country. His Welsh metrical version of the PSALMS is a sufficient proof of his poetic abilities, and of his extensive acquaintance with the Welsh language, of which he was an enthusiastic admirer. He died in or about A. D. 1621."[3]

RICHARD VAUGHAN, D. D. was a native of the West of Carnarvonshire, and educated at St. John's College, Oxford. He was archdeacon of Middlesex, and canon of Wells. In 1595, he was raised to the see of Bangor; from whence he was translated, in 1597, to Chester; and from thence, in 1604, to London. He is allowed to have been a person of great learning, piety, and moderation, and an admired preacher. Fuller says, "he was a very corpulent man, but spiritually minded." As he was the decided friend of the Puritans, he embraced the opportunity afforded him by his elevation to the bishoprick of London, to restore many of the suspended ministers; and made

(2) Chalmers' Gen. Biog. Dict. XXV. pp. 244, 245.
(3) Willis' Survey of St. Asaph, I. p. 233.

Gabriel Powell, the son of Dr. David Powell, his domestic chaplain. The following remarks are from the private diary of the Rev. Richard Rogers, a contemporary Puritan divine: May 30th 1606. "If I preach no more, I heartily thank God for my liberty, both at home and abroad, for this year and a half, and I hope with some fruit. The bishop has been my friend." April 2nd, 1607. "This week came the painful news of our bishop Vaughan's death; who, for twenty-eight months, being all the time he continued, permitted all the godly ministers to live peaceably, and to enjoy liberty in their ministry." He died of an apoplectic or lethargic complaint, March 13th, 1607.[4]

JOHN SALISBURY, LL.B. suffragan bishop of Thetford, dean of Norwich, chancellor of Lincoln cathedral, and archdeacon of Anglesea, was nominated to the bishoprick of the Isle of Man, March 27th, 1569. "Being a native of Wales, he had a hand in translating the Bible into Welsh, which, with the loss of his preferments, (for marriage, as it seems to me, in Queen Mary's reign, he having been of a religious order, and vowed celibacy,) probably recommended him on Queen Elizabeth's accession to the crown." He died in September 1573, and was buried in Norwich cathedral, without any memorial.[5]

Soon after the publication of the Welsh Bible, Dr. JOHN DAVID RHESE, or RICE, sometimes also called DAVID, or DAVIES, published a WELSH GRAMMAR, with the title, "Cambro-Britannicæ Cymeræcæve, linguæ Institutiones et Rudimenta, &c. ad intelligenda Biblia Sacra nuper in Cambro-Britannicam sermonem eleganter versa." Lond. 1592, fol. A Preface was prefixed to it by the Rev. Humphrey Prichard, in which he informs the

(4) Hughes's MS.
Brook's Lives of the Puritans, II. pp. 212. 233.
Godwin, De Præsul. I. p. 194; and II. pp. 207, 357.
(5) Willis' Survey of the Cathedrals, I. p. 367. Lond. 1727, 4to.

reader, that the author composed this book purposely for the better understanding of that excellent translation of the Bible into Welsh, and principally for the sake of the clergy, and to make the Scriptures more intelligible to them and to the people. Dr. RHESE was a native of the Isle of Anglesea, where he was born in 1534. After residing two or three years at Oxford, he was elected student of Christ's Church; but inclining to the study of medicine, went abroad, and took the degree of doctor in that faculty, at Sienna, in Tuscany. He acquired so perfect a knowledge of the Italian language, that he was appointed public moderator of the school of Pistoia, and the works which he wrote in that language were much esteemed by the Italians themselves. On his return, he retired to Brecknock, and devoted himself to literary and antiquarian pursuits, and the practice of his profession. He was accounted one of the great luminaries of ancient British literature. In a MS. compendium of Aristotle's Metaphysics, written by our author in the Welsh language, and preserved in Jesus College library, he asserts, that the *Welsh* is a tongue "as copious and proper for the expression of philosophical terms, as the Greek, or any other language." He died about 1609. Dodd, and Wood place him among the worthies of the church of Rome, but apparently without sufficient reason. The first *Hebrew* in any quantity *printed in England*, was in Dr. Rhese's "Institutiones &c."[6]

In the course of the year 1568, a corrected and magnificent edition of the *English* BIBLE was printed at London, by Richard Jugg, in large folio, on royal paper, with a beautiful English type, embellished with various cuts and maps, some of them engraved on wood, and others on copper. This celebrated edition, which has

(6) Chalmers' Gen. Biog. Dict. XXVI. pp. 107, 108.
Dodd's Church Hist. of England, II. p. 247. Brussels, 1739, fol.
Dibdin's Typog. Antiq. I. *Herbert's Pref.* p. 60.

obtained the name of THE BISHOPS' BIBLE, from several bishops being employed in revising it, is said to have been undertaken by royal command. But whether the royal injunction had been given or not, it was revised and conducted to its conclusion under the auspices and active direction of MATTHEW PARKER, the archbishop of Canterbury. The reason given by the archbishop for this edition, which was principally designed for the use of the churches, was, that "copies of the former translation were so wasted, that very many churches wanted Bibles; and that they were very faultily printed." The method he adopted for the correction and revision of the Bible, was, to allot distinct portions of it to men of learning and abilities, appointed, as Fuller *(Ch. Hist.* B. 7. p. 387*)* says, by the Queen's commission. Eight of the persons who were employed were bishops. Each portion had the initial letters affixed to it, of the person's name who revised it, except from the end of the first Epistle to the Corinthians, which renders it uncertain whether one or more revised the rest of the New Testament. From the initial letters, the following have generally been considered as the learned men who assisted the Archbishop in his important work, he himself undertaking the general direction and examination of the whole:

The Pentateuch.—Dr. William Alley.
Joshua, Judges, Ruth.—Dr. Richard Davies.
Samuel, Kings, Chronicles.—Dr. Edwin Sandys.
Ezra, Nehemiah, Esther, Job.—Dr. Andrew Pearson.
Psalms.—Thomas Becon.
Proverbs.—A. P. C. (Probably Dr. Andrew Pearson.)
Ecclesiastes, Song of Solomon.—Dr. Andrew Perne.
Isaiah, Jeremiah, Lamentations. Dr. Robert Horne.
Ezekiel, Daniel.—Thomas Cole.
All the lesser Prophets.—Dr. Edmund Grindal.
Apocrypha.——Dr. John Parkhurst,* assisted

* In the first edition the initials W. C. are placed at the end of the

(probably by Dr. William Barlow.)
The Four Gospels, The Acts of the Apostles, by Dr. Richard Cox.
The Epistle to the Romans——Dr. Edmund Guest.
First Epistle to the Corinthians.——Dr. Gabriel Goodman.

The Archbishop employed other critics also to compare this Bible with the original languages, and with the former translations; one of whom was LAWRENCE, a man of great fame, at that period, for his knowledge of Greek, whose corrections were followed exactly. His Grace also sent instructions about the method which his translators, or rather revisers, were to observe; and advised that some short marginal notes should be added for the illustration or correction of the text, and corresponded with them respecting their views of the most prudent measures to be adopted for the perfection of the work. Extracts from this correspondence may be seen in Strype's *Life of Archbishop Parker*, Newcome's *Historical View of English Biblical Translations*, and Lewis's *History of the English Translations of the Bible.*[7]

In the *Bishops' Bible* the several additions from the Vulgate, which had been inserted in the *Great Bible*, in a small letter, were all omitted, particularly the *three* verses added to *Psalm* xiv.; and 1 John v. 7. which had been formerly distinguished by being printed with a different type, was printed without any distinction; though in some cases, where supplementary words or phrases were deemed necessary, there were insertions between brackets, and in a smaller character.[8]

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book of Wisdom, from which it is supposed that Dr. Barlow translated to the end of that book. See Sir E. Brydges' Censura Literaria, VI. p. 49; and Chalmers' Biog. Dict. III. p. 489.

(7) Newcome, pp. 78—80.
Lewis, ch. iv. pp. 235—237.

(8) Lewis, ch. iv. p. 252.
Newcome, p. 277.

The Archbishop prefixed *Prefaces* to the Old and New Testaments. The following historical extracts, relating to the *veneration of the Jews for the Sacred Volume*, and the *preservation of the Scriptures*, are made from the preface to the Old Testament:

"Some of the Jewes - - - used such diligence that they could number precisely, not onely every verse, but every word and syllable, how oft every letter of the alphabet was repeated in the whole Scriptures. They had some of them such reverence to that book, that they would not suffer in a great heap of books, any other to lay over them; they would not suffer the book to fal to the ground; as nigh as they could, they would costly bind the books and Holy Scriptures, and cause them to be exquisitely and accurately written."

"And here, good reader, great cause we have to extol the wondrous wisdome of God, and with great thanks to his providence, considering how he hath preserved and renewed from age to age, by special miracle, the incomparable treasure of his church. It must needs signify some great thing to our understanding, that Almighty God hath had such care to prescribe these books thus unto us. I say, not prescribe them onely, but to maintain them, and defend them against the malignity of the devil and his ministers, who alway went about to destroy them. And could these never be destroyed, but that he would have them continue whole and perfect unto this day, to our singular comfort and instruction, where other books of mortal wise men have perished in great numbers. It is recorded that *Ptolomeus Philadelphus*, king of Egypt, had gathered together in one library, at *Alexandria*, by his great cost and diligence, 700,000 books, whereof the principal were the *Books* of Moses; which reserved not much more than by the space of 200 years, were al brent and consumed in that battail, where *Cæsar* restored *Cleopatra* again after her

expulsion. At *Constantinople* perisht under *Zenon*, by one common fire, a hundred and twenty thousand books. At *Rome*, when *Lucius Aurel. Antonius* did raign, his notable library, by a lightning from heaven was quite consumed. Yea, it is recorded, that *Gregory* the first did cause a library of *Rome*, containing only *Painims'* [pagans'] works to be burned, to th' intent the Scriptures of God should be more read and studied. What other great libraries have there been consumed but of late dayes? And what libraries have of old throughout this realme, almost in every abbey of the same, been destroyed at sundry ages, besides the loss of other men's private studies, it were too long to reherse. [Yet] Almighty God by his divine providence hath preserved these books of the Scriptures safe and sound, and that in their native languages they were first written in."[9]

A second edition of this Bible was published in 1569, the year after its first publication. It was printed by Richard Jugg, the queen's printer, in a thick quarto, with a small black letter, in two columns, and the number of the verses intermixed. It had an emblematical engraved border on the title page. Another edition was published in folio, on fine paper, with a large black-letter type. The Psalter of this edition was printed in two columns, that on the right hand containing this new translation or revision in the Roman letter; the other containing the translation of the Great Bible, in the English or black letter; the reason of which seems to have been, that at this time, the Psalter was not printed with the Book of Common Prayer, &c. as it is now, but was read out of the Bible.[10]

MATTHEW PARKER, D. D. the patron and director of the *Bishops' Bible*, was the second Protestant archbishop of Canterbury. He was born at Norwich, August 6th,

(9) Strype's Life of Archbishop Parker, App. No. 83. pp. 130, 131.
(10) Lewis, pp. 253, 254. 257, 258.

1504; and educated at Corpus Christi, or Bene't College, Cambridge, where he became fellow in 1527, being chosen for his regular and studious behaviour. Having acquired a knowledge of the liberal sciences, he studied the Scriptures, the Fathers, and the ecclesiastical writers, with uncommon assiduity. In 1533, Archbishop Cranmer granted him a license to preach through his province; as the king did a patent for the same throughout the kingdom; and in the same year, he was sent for to the court, and made chaplain to Queen Anne Boleyn, who, a short time before her death, gave him a particular charge to guard and counsel her daughter Elizabeth. In July 1535, he was preferred by the queen to the deanery of the college of Stoke-Clare, in Suffolk. On the death of the queen, in 1537, he was appointed chaplain to King Henry VIII. After receiving several other ecclesiastical preferments, he was chosen master of Corpus Christi College, in 1544, by the recommendation of the king; and, in 1545, was elected vice-chancellor of the university. In 1547, he married Margaret, the daughter of Robert Harlstone, gent. of Mattishall, in Norfolk, a lady of most amiable disposition, to whom he had been attached for about seven years, but had been prevented from marrying by statute of the late King Henry VIII., which made the marriage of the clergy felony. Edward VI. presented him, in 1552, to the canonry and prebend of Covingham, in the church of Lincoln, where he was soon after elected dean. The accession of Queen Mary changed the scene, and as he refused to be separated from his virtuous and excellent wife, he was stript of all his ecclesiastical honours, and obliged to seek safety in privacy. During his seclusion, he employed himself in Biblical and antiquarian studies, and in particular *versified* the PSALTER, which was afterwards printed by Day, the archbishop's printer, in 4to. but in what year is uncertain, unless in 1567, as minuted with a pen in the copy which is in the college library. This

rare book is divided into three *Quinquagenes*, or parts, of *fifty* Psalms each, with the argument of each Psalm in metre, placed before it, and a suitable collect, full of devotion and piety, at the end. Some copies of verses, and transcripts from the Fathers and others, on the use of the Psalms, are prefixed to it, with a table dividing them into *Prophetici*, *Eruditorii*, *Consolatorii*, &c.; and at the end are added eight several tunes, with alphabetical tables to the whole. He thus characterizes

"THE NATURE OF THE EYGHT TUNES."

"The first is meke, devout to see,
The second sad, in maiesty:
The third doth rage, and roughly brayth,
The fourth doth fawne, and flattry playth:
The fifth deligth, and laugheth the more,
The sixt bewayleth, it wepeth full sore.
The seventh tredeth stoute in froward race,
The eyghte goeth milde in modest pace."

The following versification of part of the 23rd Psalm, may serve as a specimen of the whole version:

To feede my neede: he will me leade
To pastures greene and fat:
He forth brought me: in libertie,
To waters delicate.

My soule and hart: he did convart,
To me he shewth the path:
Of right wisness: in holiness,
His name such vertue hath.

Yea though I go: through death his wo,
His vale and shadow wyde:
I feare no dart: with me thou art,
With rod and staffe to guide.

Thou shalt provyde: a table wyde,
For me against theyr spite:
With oyle my head: thou hast bespred,
My cup is fully dight."

On the death of Queen Mary, Dr. Parker quitted his retreat in Norfolk, and visited his friends at Cambridge. While on this visit, he was sent for to London, by Sir Nicholas Bacon, lord-keeper of the great seal, and Sir William Cecil, secretary of state; but suspecting their design to be to place him in some high situation in the

church, and having become fond of retirement, he declined the invitation, pleading his infirmities and inabilities. These statesmen, who with the queen, considered him as the most proper person to fill the archiepiscopal see of Canterbury, were only the more convinced by his reluctance, of the wisdom of their choice; and he was accordingly consecrated, on December 17th, 1559, in Lambeth chapel, and not as his Catholic opponents afterwards contemptuously and falsely asserted, at the Nag's Head Tavern, in Cheapside. The subsequent history of the archbishop is that of the church of England; for his public life, the reader is therefore referred to his biographer, *Strype*, or to the various ecclesiastical histories of that period, and to Neal's *History of the Puritans*, vol. I., where characters very different from each other are given of him, according to the different views entertained of him by the High-church, and Puritan parties.

Of his erudition and zeal for the promotion of learning there is but one opinion, and all parties are agreed in granting him the meed of being a diligent and laborious antiquary, and the liberal friend of literature in general. He kept in his house, drawers of pictures, engravers, wood-cutters, printers, limners, book-binders, and writers. One of these, whose name was LYLYE, who was an excellent penman, and could counterfeit any antique writing, was usually employed by the archbishop in making old books complete, by transcription from others. Among his engravers, one was a foreigner named HOGENBERG, and another was called LYNE. He was also the particular friend and patron of the famous printer, JOHN DAY, whose success and patronage induced the envy of the rest of his fraternity, who adopted illiberal methods to prevent the sale of his books, so that at one time he had two or three thousand pounds worth on hand; a great sum in those days! The revision and republication of the BIBLE was a favourite object with the archbishop, and "so highly

pleased was the good prelate when he saw an end put to this great work, that he seemed to be in the same spirit with old Simeon, using his very words: '*Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.*" Beside this Bible, called the *Bishops' Bible*, and the metrical version of the *Psalms*, he published editions of several of our best ancient historians, *Matthew of Westminster*, *Matthew Paris*, *Thomas Walsingham*, and *Asser*, the biographer of Alfred; *Ælfric's* Saxon Homily on the Sacrament; and planned the work, entertained the writers, and supplied the materials, (at least,) of the celebrated collection entitled, *De Antiquitate Britannicæ Ecclesiæ*, printed in a folio volume, in 1572, probably at Lambeth, editions of which have been published at Hanover, in 1605, and by Dr. Drake, in 1729. To the university of Cambridge, and particularly to Corpus Christi, or Bene't College, he was a munificent benefactor; founding, at his own expense, many fellowships and scholarships; and for the convenience and benefit of the scholars, allotted them chambers in the college, which he furnished with beds, tables, chairs, &c. and procured certain books for them which were ordered to be chained in one of the chambers, the catalogue of which is thus given by Strype:

"Textus Bibliæ cum Gloss. Lyræ, in quatuor Voluminibus.
Novum Testamentum Græcum, cum Versionibus Vulgat. et Erasmi.
Paraphrasis Erasmi super Novum Testamentum in duob. Voluminib: Latiné.
Concordantiæ Bibliorum.
Lexicon Græco-Latinum, recognitum An. 1562.
Thesaurus Linguæ Roman. et Britannic. per Thom. Cooper, Anno 1565.
Thesaurus Linguæ Latin. in trib. Voluminib. recognit. Anno 1561.
Lexicon Latino-Græc. Anno 1554.
Historia Antiquitat. Cantabrigiæ. Anno 1554."

The Archbishop was also the founder of the first *Society of Antiquaries*, over which he presided during his life, and in this office was succeeded by Archbishop Whitgift. As

his fortune increased, and his influence extended, he employed his property and interest, in accumulating collections, or transcripts of MSS. and other rare works; and such was his ardour in these pursuits, that he had agents in almost all places, abroad and at home, for the purpose of securing every thing that was curious, precious, and rare. By the queen's permission, the archbishop, or his deputies, were allowed to peruse all the records of the suppressed religious houses. One of his agents, Stephen Batman, or Bateman, in a work entitled *The Doom*, informs us, that by his grace's commission, he "gathered within four years, of divinity, astronomy, history, physic, and others of sundry arts and sciences, six thousand seven hundred books." The greater part of his books and MSS. he bequeathed to the university of Cambridge, forming a collection which Fuller says was "*The Sun of English Antiquity*, before it was eclipsed by that of Sir Robert Cotton." The domestic habits and personal appearance of the archbishop are described, by his biographer, as being simple and grave. After a long and active life, he died May 17th, 1575, in his 71st year, and was buried in his own chapel at Lambeth; but during the usurpation, his bones were taken up, and thrown into a dunghill, from whence they were removed in Archbishop Sancroft's time, and replaced in the midst of the area of the chapel. The following epitaph upon Archbishop Parker, which was affixed to a libel against him, is highly creditable to him, when considered as written by an adversary;

> "Matthew Parker, liued sober and wise
> Learned by studie, and continual practise,
> Louinge, true, off lyfe uncontrold
> The courte did foster him, both young and old
> Orderly he delt, the ryght he did defend,
> He lyved unto God, to God he mad his ende."

The work which contained this epitaph was entitled "The Life off the 70th Archbishop of Canterbury, present-

lye sittinge, Englished, and to be added to the 69 lately sett forth in Latin, &c." 12mo., 1574. The supposed original painting of Parker, at Bene't College, Cambridge, is said by Dibdin, to be nothing more than one of the rare ancient prints, prefixed to some copies of the "Antiquity of the British Church," delicately coloured.[11]

WILLIAM ALLEY, or ALLEIGH, D. D. the translator of the "Pentateuch" in the "Bishops' Bible," was born at Great Wycomb, in Buckinghamshire, and educated at Eton school. In 1528, he went to Cambridge, where he took a bachelor's degree; but subsequently pursued his studies at Oxford. He afterwards married, was presented to a living, and became a zealous reformer. When Queen Mary came to the crown, he left his cure, and retired into the north of England, where he maintained himself by keeping a school, and practising physic. On the accession of Elizabeth, he was appointed divinity lecturer at St. Paul's, London; and in July, 1560 was consecrated bishop of Exeter. He died April 15th, 1570, and was buried at Exeter. He was the author of *The Poor Man's Library*, 2 vols. fol. 1571; A *Hebrew Grammar*; and other works. His great grandson, the Rev. PETER ALLEY, was for seventy-three years rector of Donamow, in Queen's County, Ireland; and died so lately as August, 1763, at the very great age of 110 years and two months, having served his own cure till within a few days of his death.[12]

RICHARD DAVIES, D. D. another of the bishops engaged with Archbishop Parker, in the revision and publication of the Bible, was also one of the translators of the *Welsh* Bible.[13]

EDWARD SANDYS, D. D. the learned prelate to whom

(11) Strype's Life of Archbishop Parker, B. iii. ch. xxv. p. 291; and B. iv. sec. iv. pp. 540, 541.
Chalmers' Gen. Biog. Dict. XXIV. pp. 104—118; & IV. p. 149.
Dibdin's Bibliomania, pp. 338—340. 2nd edit.
(12) Chalmers' Gen. Biog. Dict. II. pp. 10, 11.
(13) See p. 150 of this volume.

was committed the charge of translating, or revising the books of *Samuel*, *Kings*, and *Chronicles*, was born near Hawkshead, in Furness Fells, Lancashire, in 1519; and educated, it is supposed, at the school of Furness Abbey, from which he was removed to St. John's College, Cambridge, in 1532 or 1533. In 1547, he was elected master of Catherine-hall, and probably at that time held the vicarage of Haversham, in Buckinghamshire, his first considerable preferment; to which, in 1548, was added a prebend of Peterborough, and in 1552, the second stall at Carlisle; about which time he married a beautiful and pious lady, of his own name. In 1553, he was chosen vice chancellor of the university. Being a zealous friend of the Reformation, he seconded the pretensions to the crown of Lady Jane Grey; but on the fall of that amiable and unfortunate personage, Sandys was marked out for vengeance, and on his arrival in London, from the university, ordered to be confined to the tower. The yeomen of the guard took from him every thing which he had been permitted to bring from Cambridge, and when his faithful servant Quintin Swainton, brought him a Bible, and some few necessary articles of clothing, the warders stole every thing but the Bible. After three weeks solitary confinement, he was removed to a better apartment, where he enjoyed the society of John Bradford, who was afterwards martyred. During this confinement, their conversation and conduct proved the means of the conversion of the jailor, who, from being a bigoted Roman Catholic, became a sincere Protestant, and treated his prisoners with kindness. From the tower he was removed to the Marshalsea, where he also met with kindness from the keeper of the prison; and after nine weeks confinement in that prison, was set at liberty by the intercession of Sir Thomas Holcroft, knight-marshall. But though liberated, Bishop Gardiner still meditated his ruin, and he only escaped

first to Flanders, and then to Strasburg, by a train of occurrences, visibly marking the hand of providence in his deliverance. At Strasburg trouble succeeded trouble, his own health was deeply injured by a flux, which continued without abatement for nine months; his only child died of the plague; and his beloved wife, who had found means to follow him from England, expired of a consumption, in his arms. In addition to these sorrows, disputes took place among the exiles, and several of his friends left the city. After his wife's death, he went to Zurich, where he was entertained by Peter Martyr. But hearing of the death of Queen Mary, Grindal and he returned to their native country together, and arrived in London on the day of Elizabeth's coronation. On the 21st of December, 1559, he was raised to the see of Worcester; and afterwards married Cecily, sister of Sir Thomas Wilford. In 1570, he succeeded his friend Grindal, in the bishoprick of London; and in six years afterwards was translated to York, on the removal of Grindal to Canterbury. His severity towards the papists occasioned him much trouble, and created him many enemies, who endeavoured, by the vilest slanders, to impeach his character and bring him into contempt. After a life of contention and obloquy, the bishop ended his days at Southwell, July 10th, 1588, in the 69th year of his age, and was buried in the collegiate church of that place.[14]

Andrew Peerson, or Pearson, D. D. who had the revision of *Ezra*, *Nehemiah*, *Esther*, and *Job*, of the "Bishops' Bible," was one of Archbishop Parker's chaplains, "who in the year 1563, resided in his family, and was his almoner; and, in the year 1548, or 1549, had been proctor of the university of Cambridge. He had three parsonages, all situate in the deanery of Shoreham, the archbishop's peculiar, viz: Wrotham, Brastede, and

(14) Chalmers' Gen. Biog. Dict. XXVII. pp. 129–136.

Chedingston. And was prebendary also of Canterbury, succeeding *John Bale*, the antiquary, about* 1563, and having a very fair and convenient house belonging to his prebend, he earnestly invited the treasurer, by the archbishop, to be his guest in the year 1573, when the queen, and her court, came thither in progress. He was one the archbishop confided much in, and, by his last will, constituted him one of his executors." He died in 1594.[15]

THOMAS BECON, or BEACON, to whom the *Psalms* were allotted in Archbishop Parker's version of the Bible, was born in Suffolk, and educated in the university of Cambridge, where he took his bachelor's degree, in 1530. Whilst at the university, honest Hugh Latimer, afterwards bishop and martyr, was happily instrumental in bringing him to the knowledge of the Gospel, so that he became a zealous advocate for the Reformation, from its very commencement, in the reign of King Henry VIII. During the latter part of that reign, he had to endure much persecution from the more violent prelates, which occasioned him to retire to Alsop in the Dale, in the Peak of Derbyshire, where he taught school for his subsistence; and enjoyed the friendship of Mr. Alsop, a pious and liberal gentleman, openly attached to the cause of the Reformation. After residing some time at Alsop, the severity of the times obliged him to remove into Leicestershire, and then into Warwickshire. In the happier times of Edward VI. he not only had the honour of being appointed one of the six preachers in the city of Canterbury, and chaplain to Archbishop Cranmer; but also obtained the rectory of St. Stephen, Walbrook, became chaplain to the protector Somerset, and (according to Holland, in his "Heroologia,")

* He was admitted canon in the eleventh prebend of Canterbury, November 30th, 1563, and had a license for non-residence, dated January 4th, 1570. See Dart's Hist. and Antiq. of Canterbury, p. 204.

(15) Strype's Life of Archbishop Parker, B. iv. ch. xlvi. pp. 510, 511. Dart's Hist. and Antiq. of the Cathedral Church of Canterbury, p. 204. Lond. 1726, fol.

was made professor of divinity in the university of Oxford; but Chalmers doubts the correctness of his biographer relative to the latter preferment. In Queen Mary's time, Mr. Becon was imprisoned for above seven months in the tower, with Mr. Veron, and Mr. John Bradford, and deprived of his ecclesiastical dignities and benefices. On his release, he fled to Marburg, in Germany, from whence he removed to Strasburg, and addressed an "Epistle to the Faithful in England," exhorting them to patient perseverance in the truth. After Queen Mary's death, he returned to England, and, in 1560, was preferred to the rectory of Buckland, in Hertfordshire; and, in 1563, to that of St. Dionis Backchurch, in London. He was also a prebend of the fourth stall in Canterbury Cathedral. In the year 1564, he was accused of nonconformity to the clerical dress, and was cited before Archbishop Parker, and refusing to subscribe, was sequestered and deprived, but afterwards conformed and was preferred. In the same year he revised and reprinted his former writings in three volumes, folio; dedicating them to the archbishops and bishops of the realm. As he was deeply affected with the deplorable ignorance of many of the clergy, he endeavoured to render them all the assistance in his power, by publishing, in 1566, a book entitled *A new Postil, containing most godly and learned Sermons, to be read in the church throughout the year, &c.* He was considered as a divine of great learning and piety, and an able preacher; and is said to have been the first Englishman that wrote against bowing at the name of Jesus. Historians are divided in their opinions concerning the time of his death, some placing it previous to September 26th, 1567; and others in 1570. A catalogue of his numerous writings is given by Brook, among which he enumerates, *An Abridgment of the New Testament; Questions of the Holy Scriptures; The glorious Triumph of God's Word;*

Chronicles of Christ, &c. &c.[16]

ANDREW PERNE, D. D. who revised *Ecclesiastes*, and *Solomon's Song*, in the *Bishops' Bible*, was born at Bilney, in Norfolk, and educated at St. Peter's College, Cambridge, of which he became fellow, and was one of the proctors of the university in 1546. Bishop Goodrich presented him to the rectory of Walpole, and the following year, to the rectory of Pulham, in Norfolk. In 1551, he was chaplain to King Edward VI. and one of his itinerary preachers; and in November, 1552, was made prebendary of Westminster. In 1554, he was raised to the mastership of his college; and, in 1557, was promoted to the deanery of Ely; he was also rector of Balsham, in Cambridgeshire. He served the office of vice-chancellor of the university of Cambridge five times; and on one occasion whilst he held that office, in the reign of Queen Mary, delivered a sermon, in which he uttered the most violent invectives against the famous Martin Bucer, for the doctrines which he maintained; not from a conviction of their erroneousness, but from a sordid time-serving disposition; of which he is said afterwards to have repented, and wished "that God would grant his soul might even then, presently depart, and remain with Bucer's. For he knew well enough that his life was such, that if any man's soul were worthy of heaven, he thought his in especial, to be most worthy." Dr. Perne is reckoned among the benefactors to the university in which he was educated, and to his own college in particular, in which he founded one fellowship, and three scholarships; gave to it a very valuable library, and made provision for a librarian. In the latter part of his life, he spent much of his time at Lambeth-Palace, with Archbishop Whit-

(16) Brook's Lives of the Puritans, I. pp. 166—170.
Chalmers' Gen. Biog. Dict. IV. pp. 232, 233.
Holland's Heroologia Anglica, II. p. 179. fol. Arnheim.
Strype's Memorials of Archbishop Parker, I. B. iii. ch. xv. p. 513; and ch. xxviii. pp. 607—609.

gift, who had a great regard for him, and treated him with all kindness. He died there, April 26th, 1589, and, by the archbishop's direction, was decently buried in the parish church at Lambeth.[17]

ROBERT HORN, or HORNE, D. D. to whom was committed the revision or translation of the prophets *Isaiah* and *Jeremiah*, with the *Lamentations*, was the son of William Horn, of Cleter, in Copeland, in the county of Cumberland. He was educated at St. John's College, Cambridge; and was dean of Durham, in the reign of Edward VI. On being deprived of his deanery, by the re-establishment of popery, under Queen Mary, he retired, with John Jewell, Edwin Sandys, and Henry, eldest son to Sir Francis Knollys, to Frankfort, in Germany. Whilst there, he took an active part with Dr. Coxe, formerly tutor to Edward VI. in attempting to establish the use of the English Service-Book among the English exiles in that city. On the death of Queen Mary, he returned to England, and was consecrated bishop of Winchester, February 16th, 1560. This dignity he retained till his death, which took place at his house, in Southwark, London, June 1st, 1580. Wood says, he was "a man of a great mind, and profound genius; and no less sagacious in detecting the crafts of his enemies, than prudent in preventing, and avoiding them. He was also a frequent preacher, and an excellent disputant, and wrote in English an answer to Joh. Fickenham's (abbot of Westminster,) scruples concerning the oath of supremacy."[18]

THOMAS COLE, who had the translation or revision of the prophets *Daniel* and *Ezekiel*, in the "Bishops' Bible,"

(17) Bentham's Hist. and Antiq. of the Cathedral Church of Ely, p. 228. Camb. 1771, 4to.
Wood's Athenæ Oxon. I. *Fasti.* p. 80.
Fox's Acts and Monuments, III. p. 770.

(18) Godwin, De Præsulib. Anglic. I. pp. 238,239.
Wood's Athenæ Oxon. pp. 135. 691.
Neal's Hist. of the Puritans, I. p. 109.

was also one of the translators of the *Genevan Bible*.[19]

EDMUND GRINDAL, D. D. who revised *all the lesser Prophets*, was an eminent prelate, a native of Cumberland, where he was born in 1519. At a suitable age he was sent to Magdalen College, in Cambridge, but removed thence to Christ's, and afterwards to Pembroke-Hall; where he was chosen fellow, in 1538, and commenced M. A. in 1541, having served the office of junior bursar of his college the preceding year. In 1548, he was appointed senior proctor of the university. In 1549, he became president [vice-master] of his college; and was afterwards unanimously chosen lady Margaret's public preacher. His distinguished merit recommending him to the notice of Bishop Ridley, that prelate appointed him his chaplain, in 1550. The next year he was made one of the king's chaplains; and in 1552, obtained a prebendary's stall in Westminster Abbey, which, however, he resigned to Dr. Bonner. He was also designed to have been one of the two bishops of Durham, if it had been divided, as was intended on the death of Dr. Tonstall. The death of the king beclouded his prospects, and in 1553, he fled into Germany, where he resided at Strasburg, and made himself master of the German language, in order to preach in the churches. In the disputes which arose at Frankfort, relative to the English Service-Book, he joined the party of Dr. Coxe, against John Knox, and his followers. On the accession of Queen Elizabeth he returned to England, and was employed among others, in drawing up the new Liturgy to be presented to the queen's first parliament; and was also one of the eight divines selected for a public disputation with the popish prelates. In 1559, he was chosen master of Pembroke-Hall, in the place of Dr. John Young, who refused to take the oath of supremacy. This office, which he accepted with reluctance, he resigned in May, 1562;

(19) See p. 136 of this volume.

having in the mean time (1559) been nominated to the bishoprick of London, vacant by the deposition of Bonner. In 1561, he took the degree of D. D. at Cambridge, and the same year executed the queen's express command, for exacting uniformity in the clergy, but proceeded so mildly and slowly, that he was suspected of favouring the Puritan party. In 1570, he was translated to the see of York; and on the the death of Archbishop Parker, was translated to Canterbury, and confirmed in that see, February 15th, 1575. Soon after his elevation, he fell under the displeasure of Queen Elizabeth for favouring the meetings for the improvement of the clergy, which were denominated PROPHESYINGS, and which it was alleged, created disputes, and diverted the laity from their secular affairs. She therefore required him to abridge the number of preachers, and put down the religious exercises, urging that it was good for the church to have few preachers, that three or four might suffice for a county, and that the reading of the Homilies to the people was sufficient. The good bishop conceiving that the queen infringed upon his office, and that to act as she wished him would be injurious to the interests of religion, wrote a faithful letter to her Majesty,* declaring that his conscience would not suffer him to comply with her commands: this refusal was dated December 20th, 1576. The following year, the archbishop was sequestered from his office, and confined to his house, by order of the court of the star-chamber. After some time the confinement was taken off, and he was permitted partially, and occasionally, to exercise his archiepiscopal functions, and about the year 1580, or 1581, was restored to his office, as we find him in full possession of his metropolitical power, in 1582; in which year, he also appears to have lost his eye-sight; and being broken down by hard

* Extracts from this letter will be found in a subsequent part of this volume.

study and infirmities, and losing all hopes of recovering his sight, he resigned his see towards the close of that year, and received a pension for life. With this provision he retired to Croydon, at which place he died July 6th, 1583, and was interred in that church, where a stone monument was erected to his memory.

The archbishop enumerated among his friends and correspondents many of the most eminent foreign reformers, Luther, Melancthon, Calvin, Bucer, Peter Martyr, Bullinger, Zanchius, and others; he was also very instrumental in obtaining a settlement for the French Protestants in their own way of worship, who were allowed to assemble in the Walloon church in Threadneedle-street, which has ever since been a French church. He lived and died unmarried, and at his death bequeathed £30. per annum, for the maintenance of a free grammar-school, at St. Begh's, in Cumberland, beside a considerable sum for erecting it, and various bequests to several colleges at Cambridge. During his exile, he assisted *John Fox*, in the compilation of his "Acts and Monuments," or Martyrology, and it is said to have been owing to his strict and tender regard to truth, that the work was so long in hand; for he rejected all common reports and relations that were carried over, till more satisfactory evidence could be procured, having established a correspondence in England, for the purpose of obtaining accurate information relative to the sufferers in Queen Mary's reign. It was also by his advice that Mr. Fox first printed separately at Basil, various histories of the English bishops and divines, soon after their respective persecutions and martyrdoms; and that he at length published his laborious and invaluable work in English as well as Latin. It is of less importance, but it may be worth noticing, that Grindal, who, by the way, is the *Algrind* of Spenser, first brought the Tamarisk to Eng-

land, so useful in medicine, when he returned from his exile.[20]

In the first edition of the "Bishops' Bible," printed in 1568, the initial letters W. C. are placed at the end of the Book of WISDOM; and at the conclusion of the APOCRYPHA, J. N. but in the subsequent editions, the initial letters J. N. only are retained; so that although JOHN, (PARKHURST,) bishop of Norwich, might afterwards revise the whole of the *Apocrypha*, it is probable that WILLIAM, (BARLOWE,) bishop of Chichester, translated or revised to the end of the book of *Wisdom*, which Chalmers says he did in the reign of Edward VI.[21]

WILLIAM BARLOWE, D. D. born in the county of Essex, was at first a monk in the Augustine monastery of St Osith, in Essex, and educated there and at Oxford, where the religious of that order had an abbey and a priory. Having obtained a competent knowledge of divinity, he was created doctor in that faculty. He was afterwards prior of the canons of his order at Bisham, in Berkshire, and by that title was sent on an embassy to Scotland, in 1535. At the dissolution of the monasteries, he not only resigned the house of which he was prior, but prevailed upon several abbots and friars to follow his example. The king being pleased with his ready submission, appointed him bishop of St. Asaph, and he was accordingly consecrated, February 22nd, 1535. The next year he was translated to St. David's, and in 1547 to Bath and Wells. On the accession of Queen Mary, however, he suffered a severe reverse of fortune, by the loss of his bishoprick, and imprisonment in the Fleet, from whence he escaped to Germany, where he experienced various hardships, till the inauguration of Queen

(20) Chalmers' Gen. Biog. Dict. XVI. pp. 345—353.
Brook's Lives of the Puritans, I. p. 330.
(21) Sir E. Brydges' Censura Literaria, VI. p. 49. 2nd edit.
Chalmers' Gen. Biog. Dict. III. p. 489.

Elizabeth, when he returned to England. On his return to his native land he was advanced to the see of Chichester, December, 1559; and the next year made prebendary of Westminster, which dignity he held five years with his bishoprick. He died in August, 1568, and was buried in Chichester cathedral. He had six sons, one of whom, WILLIAM, was an eminent mathematician and divine; and five daughters, all of whom were married to bishops. He wrote *Christian Homilies; The godly and pious institution of a Christian man*, commonly called "The Bishop's Book," London, 1537; and other works.[22]

JOHN PARKHURST, D. D. who was employed in translating or revising the APOCRYPHA, from the book of *Wisdom* to the end, was born at Guildford, in Surrey, in 1511, and was educated at the grammar-school in that place. In 1529, he was elected fellow of Merton College, Oxford, and three years afterwards entered into holy orders. He was subsequently tutor to Bishop Jewell. He is also mentioned as one of the chaplains of Queen Katherine Parr. Being presented to the rich benefice of Bishop's Clive, in Gloucestershire, he expended considerable sums in hospitality and charity; and in particular patronized and afforded great pecuniary assistance to his pupil Jewell, for the promotion of his studies at the university. After the death of Edward VI. he joined the exiles abroad, and resided at Zurich, in Switzerland, till the death of Queen Mary, when he returned to England, and was raised to the see of Norwich, in 1560. In the conduct of his diocese he behaved towards the Puritans with mildness, and never entered willingly into any measures of severity against them. He died February 2nd, 1574, in the 63rd year of his age, and was buried in the nave of the cathedral of Norwich. He married Margaret, daughter of Thomas Garnish, Esq. of Kenton, in Suffolk. His *Ludicra, sive Epigrammata juvenilia*, printed by

(22) Chalmers, III. pp. 488, 489.

John Day, 1573, by which he is most generally known among the curious, have been accused of levity and indecency by some, and been defended as grave and didactic by others. He also published* SHEPREVE's *Summa et Synopsis Nov. Test. distichis ducentis sexaginta comprehensa*, and some other works of inferior note.[23]

RICHARD COX, D. D. who had the care of the translation or revision of the *Four Gospels*, and *Acts of the Apostles*, in the "Bishops' Bible," was born at Whaddon, in Buckinghamshire, in the year 1499. Being a scholar at Eton school, he was elected into a scholarship at King's College, in Cambridge, of which he became fellow, in the year 1519. His learning and talents soon rendered him eminent, and Cardinal Wolsey invited him to his new foundation, at Oxford, where he was preferred to be one of the junior canons of Cardinal College. In 1525, he was incorporated B. A. at Oxford, as he stood at Cambridge, and in July, 1526, took the degree of M. A. But the open avowal of his attachment to the opinions of Luther incurred the displeasure of his superiors, who stripped him of his preferment, and threw him

* JOHN SHEPREVE, or SHEPERY, a celebrated Latin poet and linguist, was born at Sugworth, in the parish of Radby, near Abingdon, in Berkshire, about 1509. He was educated in Corpus Christi College, Oxford, of which he was admitted probationer fellow, in 1528, and M. A. in 1533. At that time he was Greek reader in his college; and succeeded Robert Wakefield in the Hebrew professorship, about 1538. Three years afterwards, by leave from the heads of the university, he began to expound, in the public schools, the book of Genesis in Hebrew, but was prevented from proceeding through the other books of the Pentateuch, by death. He died at Amersham, in Buckinghamshire, in 1542. He had a nephew WILLIAM, who in the beginning of Elizabeth's reign left England, on account of his adherence to popery, in 1588. He left some MSS. on Catholic subjects; and one 4to. printed at Rome in 1596, entitled "The literal connexion of the PSALMS of our Lady's Office, and their confirmation, from the Greek, Hebrew, Syriac, Chaldaic, Arabic, Æthiopic, &c." Wood's *Athen. Oxon.* I. p. 59. Chalmers' *Gen. Biog. Dict.* XXVII. pp. 449, 450.

(23) Chalmers. XXIV. pp. 126—130.
Neal's Hist. of the Puritans, I. p. 289.
Beloe's Anecdotes of Literature, II. pp. 57—61.

into prison, on suspicion of heresy. When he was released from his confinement, he left Oxford; and some time after was chosen master of Eton school. In 1537, he commenced D. D. at Cambridge; and became archdeacon of Ely, in 1540; in 1541, he was made prebendary of that cathedral; and in 1542, prebendary of Sutton, with Buckingham, in the church of Lincoln: the latter preferment he afterwards surrendered up, in 1547. In 1546, he was made dean of Christ-church, Oxford. Having been tutor to the young Prince Edward, he became, on that prince's accession to the throne, a great favourite at court, and was made a privy-counsellor, and king's almoner. In 1547, he was elected chancellor of the university of Oxford; in 1548, installed canon of Windsor; and in 1549, made dean of Westminster. About the same time he was appointed one of the commissioners to visit the university of Oxford, when, it is to be deeply regretted, he countenanced the devastation that was made amongst the libraries, under the barbarous idea, that many of the books encouraged popery and conjuration. He resigned his office of chancellor in 1552, and was, soon after Queen Mary's accession to the crown, deprived of his preferments, and committed to the Marshalsea. But though he was in a short time liberated from confinement, he did not consider himself safe from the storm which he saw gathering against the Protestants, and therefore fled to the continent, first to Strasburg, and then to Frankfort. At the latter place he violently opposed the form of worship adopted by the English exiles, and introduced the English Common Prayer Book, which terminated in a division amongst them, the dissentients from that period obtaining the name of *Puritans*. After the death of Mary, Dr. Cox returned home, and was one of the divines appointed to revise the Liturgy. He was raised to the see of Ely, in 1559; and was, the same year, again appointed one of the visitors of the

university of Oxford. After enjoying the episcopal dignity for more than twenty-one years, he died July 22nd, 1581, in the 82nd year of his age; and was buried in Ely cathedral. He was a strenuous advocate for the marriage of the clergy; and was the first who brought a wife to live in a college. He wrote several tracts, published chiefly after his decease. Beside his revision or translation of *The Four Gospels*, and *Acts of the Apostles* in the "Bishops' Bible," some have added the *Epistle of the Romans* but this Lewis attributes to Dr. Guest. He was also the versifier of the *Lord's Prayer*, commonly appended to the Psalms of Sternhold and Hopkins.[24]

EDMUND GUEST, or GHEAST, D. D. to whom Archbishop Parker, according to Lewis, (Hist. Trans.) allotted the translation or revision of *The Epistle to the Romans*, was born at Afferton, in Yorkshire, and educated at the university of Cambridge, where he was sometime fellow of King's College. He was afterwards appointed archdeacon of Canterbury; and in 1559, was raised to the see of Rochester, and made king's almoner; from Rochester he was translated to Salisbury, in 1571, where he died, February 28th, 1576, and was buried in the cathedral church. Bale mentions him as the author of several tracts, of which he has given the catalogue.[25]

GABRIEL GOODMAN, who translated or revised *The First Epistle to the Corinthians*, was the son of Edward Goodman, Esq. of Ruthin, in Denbighshire, in the principality of Wales; and educated at St. John's College, Cambridge, where he proceeded D. D. He was prebendary of Westminster; and, in 1561, was advanced to the dignity of dean of the same church, which he retained to

(24) Chalmers' Gen. Biog. Dict. X. pp. 428—434.
Neal's Hist. of the Puritans, I. p. 105.
Lewis, p. 237.
(25) Godwin; De Præsulibus, I. p. 355; II. p. 118.
Wood's Athen. Oxon. I. p. 700.

the close of life, notwithstanding the great opportunities he possessed of farther advancement in the church, both from his own abilities, and the great influence of his friends. Fuller remarks, "It may be said of the worthy dean, *Goodman* was his name, and *goodness* was in his nature." He was the patron of the great antiquary, William Camden, and frequently bore the expenses attendant on his antiquarian researches. He contributed largely towards defraying the cost of the *Welsh* edition of the Bible, in 1588; and, in 1595, founded a free school, at Ruthin, his native town. Other instances of his liberality are recorded by Fuller, in his "*Worthies*" of the principality of Wales. He died in 1601.[26]

Of Mr.—— LAURENCE, who was consulted by Archbishop Parker in the revision of the Bible, but little is known more than what is related of him by Strype, who says, that he was famous for his knowledge of the Greek language; and used to read Greek to the Lady Cecil, afterwards Baroness Burleigh, the Lord Treasurer's lady, of whom Mr. Laurence testified, that she equalled if not surpassed any other of the same profession in that language. In his critical examination of the former translation of the Bible, Mr. Laurence's practice was to set down his own emendations and remarks under distinct heads; as for instance: *Not aptly translated*; *Words and pieces of sentences omitted*; *Words superfluous*; *The sentence changed*; *Error in doctrine*; *Moods and tenses changed*; *Places not well considered by* Theodore Beza *and* Erasmus; the latter of whom, as it seemed, had been chiefly followed by the old translators; and the former by the Genevan translators. The manner in which he speaks of himself in the conclusion of his *Notes of Errors in the Translation of the New Testament out of the Greek*, presented to the archbishop, shows him to have

(26) Fuller's Worthies, *Princip. of Wales*, p. 35. Lond. 1662, fol. Wood's Athen. Oxon. I. pp. 310. 344. 480, 481.

been a man of a modest and candid mind: "It is more lyke that I shulde be deceived," says he, "than either Erasmus, or Beza. I would gladlye they were defended, that I might see myne owne error. I take them to be deceyved because I see reason and aucthoritie for me, and as yet none for them, not because they saye so, and yet brynge no proof for them."[27]

The translation or revision of the BIBLE being finished and printed, Archbishop Parker was solicitous to have it introduced into the several churches of the kingdom; accordingly in the episcopal visitation in 1569, inquiry was made of the churchwardens, "Whether they had in their parish-churches the BIBLE in the largest volume?" The design of which seems to have been, to know what churches were yet unprovided with it in *English*. This was succeeded by a canon made in the convocation of the province of Canterbury, which met April 3rd, 1571, enjoining that "the churchwardens should see, that the Holy Bible be in every church in the largest volume, (if it might conveniently be,) such as were lately imprinted at London." It was likewise ordered that "every archbishop and bishop, every dean and chief residentiary, and every archdeacon, should have one of these Bibles in their cathedrals and families." These canons were ratified by the authority of the queen, who also granted her privilege to the impression of the Bible; and yet after all there were many churches, even in the archbishop's own diocese, which remained for some years destitute of a Bible, for in the book of accounts of the churchwardens of Crundal, in 1585, we find the following entry: *Paid for lack of a Bible, at Canterbury*, 1s. 3d.[28]

The editions of the "Bishops' Bible" were mostly printed in folio and quarto, being chiefly designed for the

(27) Strype's Life of Archbishop Parker, ch. xx. p. 404; and Append No. 85, p. 142.

(28) Lewis, pp. 257, 259.

churches; the Genevan translation being what was principally read in families. The only editions in octavo mentioned by Lewis, are, one of the whole Bible, in 1569, in a small black letter; and one of the New Testament alone, in 1613. In the later editions, from about the year 1595, the version of the Psalter is generally according to the translation of the Great Bible; and the Psalms are pointed as they are to be said, or sung in churches, with the days of the month, and the distinction of morning and evening prayer, as in our Common Prayer Book.[29] The version revised under the direction of Archbishop Parker, remained the public authorised translation, until the present one completed in the reign of James, I.

Towards the close of the same year in which the "Bishops' Bible" was published, a rebellion broke out in the north of England, headed by the earls of Westmoreland, and Northumberland, the avowed object of which was to restore popery, and deliver the queen of Scots. The rebels restored the mass in all the places where they had sufficient authority; and in the city of Durham, tore the BIBLE and *Common Prayer Book* to pieces. The advance of the Queen's army under the earl of Suffolk, however, struck terror into them, so that they fled northward, and finally dispersed without hazarding a battle.[30]

In 1571, ARTHUR GOLDING, an Essex gentleman, published an English version of the PSALMS, with a translation of Calvin's *Commentary* upon them; which was printed at London, by Thomas East, and Henry Middleton, in quarto. A specimen of the translation is given by Lewis, p. 263. AN ABRIDGMENT OF THE OLD TESTAMENT, in verse, was also published by WILLIAM SAMUEL, in 1569, in 8vo. printed by William Seres: prior to which the prophecy of *Jeremiah* had been published, in 1566, in 8vo. with the

(29) Lewis, pp. 261. 263.
(30) Neal's Hist. of the Puritans, I. p. 224.

title, THE WAILYNGS OF THE PROPHET HIEREMIAH *done into Englishe verse*, by J. DRANT, printed at London, by Thomas Marshe.[31] In 1571, an edition of the FOUR GOSPELS, in SAXON and ENGLISH, was also published in quarto, under the direction of Archbishop Parker, by the venerable JOHN FOX, the martyrologist, from a MS. in the Bodleian Library; and printed at London, by John Day.[32]

The see of Canterbury having become vacant by the death of Archbishop Parker, in 1575, Dr. Edmund Grindal was translated from York to Canterbury, early in the ensuing year, 1576; and during the convocation, which had assembled before his confirmation had taken place, but which was concluded shortly after, several "Regulations" were adopted, which, among other articles, included the following, viz: that "The bishops were to take care that all incumbents and curates under the degree of master of arts, and not preachers, shall provide themselves with the *New Testament*, both in *Latin* and *English*, or *Welsh*; read a chapter every day, and compare the translations together. The archdeacons, commissaries, and officials, at their visitations, were ordered to give the clergy above-mentioned some text of the New Testament, to be either gotten without book, or explained; and that at the next visitation they were to take an account of their diligence and proficiency."[33]

The Reformation being yet in its infancy, and many of the public schools having being ruined by the dissolution of the monasteries to which they belonged, it was found difficult to obtain a sufficient number of learned and intelligent clergy, to occupy the situations previously filled by their Catholic predecessors. This difficulty, which

(31) Lewis, p. 263.
Newcome, *List of Bibles*, p. 394.
(32) Lewis, p. 4.
(33) Collier's Eccles. Hist. II. p. 551.

was increased by the disputes with the Puritans respecting the liturgy and clerical habits, led the more pious and zealous of the bishops, to attempt various methods for promoting Scriptural and theological knowledge among the officiating clergy. Of these, none attracted more notice, or seemed better calculated to effect the design, than those assemblies of the clergy for the discussion of Scriptural topics, which obtained the name of PROPHESYINGS, but which the queen, from misrepresentation, and her own peculiar views, determined to suppress. Archbishop Grindal, and several others of his episcopal brethren, were the warm advocates of the *Prophesyings*; and the firm and decided manner in which the archbishop defended and supported them, incurred the displeasure of her majesty, and occasioned his sequestration, which was continued till very near the time of his death. The honest and faithful letter which he addressed to the queen, on receiving her commands to suppress these *religious exercises* of the clergy, is preserved by Strype, in his life of this excellent prelate. An extract from it will show the nature of the "Exercises;" and the decided mind of the archbishop. It is dated December 10th, 1576, and after defending the necessity and usefulness of *preaching*, in preference to *reading the Homilies*, which "were devised only to supply the want of preachers;" his grace thus proceeds:

"Now for the *second* point, which is concerning the learned exercises, and conference amongst the ministers of the church, I have consulted with divers of my brethren, the bishops, by letters, who think it the same as I do, viz. a thing profitable to the church, and therefore expedient to be continued, and I trust your Majesty will think the like when your highness shall be informed of the manner and order thereof; what *authority* it hath of the Scriptures, what *commodity* it bringeth with it, and what incommodities will follow, if it be clear taken away.

The *authors* of this exercise are the bishops of the diocese where the same is used; who both by the law of God, and by the canons and institutions of the church now in force, have authority to appoint exercises to their inferior ministers, for the increase of learning and knowledge in the Scriptures, as to them seemeth most expedient, for that pertaineth *ad disciplinam clericalem.* i. e. to the discipline of ministers. The *time* appointed for the assembly, is once a month, or once in 12 or 15 days, at the discretion of the ordinary. The time of this exercise is two hours, the *place*, the church of the town appointed for the assembly. The *matter* entreated of, is as followeth: Some text of Scripture before appointed to be spoken, is interpreted in this order: First, the occasion of the place is showed: Secondly, the end: Thirdly, the proper sense of the place: Fourthly, the propriety of the words; and those that be learned in the tongues, showing the diversities of interpretations: Fifthly, where the like phrases are used in the Scriptures: Sixthly, places of Scripture that seem to repugn are reconciled: Seventhly, the arguments of the text are opened: Eighthly, it is also declared what virtues and vices are there touched; and to which of the commandments they pertain: Ninthly, how the text has been wrested by the adversaries, if occasion so require: Tenthly, and last of all, what doctrine of faith or manners the said text doth contain: The conclusion is with a prayer for your Majesty, and all estates, as is appointed by the Book of Common Prayer; and a Psalm. These orders following are also observed by the said exercise, first, two or three of the gravest and best learned pastors, are appointed of the bishops to be moderators in every assembly. No man may speak unless he be first allowed by the bishop, with this *proviso*, That no layman be suffered to speak at any time. No controversy of this present time and state shall be moved or dealt withal. If any attempt the contrary, he

is put to silence by the moderator. None is suffered to glance openly, or covertly, at persons, public or private; neither yet any one to confute another. If any man utter a wrong sense of Scripture, he is privately admonished thereof, and better instructed by the moderators, and other his fellow ministers. If any man use immodest speech, or irreverent gesture or behaviour, or otherwise be suspected in life, he is likewise admonished as before. If any wilfully break these orders, he is presented to the bishop to be corrected. The *ground* of this or the like exercise is of great and ancient authority; for Samuel did practise such like exercises in his time, at Naioth, in Ramatha, and at Bethel. So did Elizæus, at Jericho, which studious persons in those days were called *filii Prophetarum*, i. e. the sons of the prophets, that is to say, the disciples of the prophets, that being exercised in the knowledge and study of the Scriptures, they might be able men to serve in God's church, as that time required. St. Paul also doth make express mention, I. Cor. xiv. That exercise St. Paul [calleth] *Prophetiam*, i. e. 'Prophecy,' and the speakers *Prophetas*, i. e. 'Prophets,' for *Prophetia* in that and the like places signifieth the assent and consent of the Scriptures. And therefore doth St. Paul attribute unto these that be called *Prophetæ* in that chapter, *doctrinam ad ædificationem, et exhortationem et consolationem.*" - - - - - - - - - - - -

"Howsoever report hath been made to your Majesty, yet I and others whose names are noted in the margin hereof" [viz. the archbishops of Canterbury and York, and the bishops of London, Winchester, Bath, Lichfield, Gloucester, Lincoln, Chichester, Exeter, and St. David's] "as they have testified unto me by their letters, have found by experience, that these profits and commodities following have ensued of them: 1. The ministers of the church are more skilful and ready in the Scriptures, and more apt to teach their flocks. 2. It withdraweth

them from idleness, wandering, gaming, &c. 3. Some afore suspected in doctrine, are brought hereby to the open confession of the truth. 4. Ignorant ministers are driven to study, if not for conscience, yet for shame and fear of discipline. 5. The opinion of laymen touching the idleness of the clergy is hereby removed. 6. Nothing, by experience, beateth down popery more than that ministers (as some of my brethren do certify) grow to such a good knowledge by means of these exercises, that where afore were not three able preachers, now are thirty, meet to preach at St. Paul's Cross; and forty or fifty besides, able to instruct their own cures."

"I trust when your Majesty hath considered, and well weighed the premises, you will rest satisfied, and judge that no such inconveniences can grow of these exercises, as you have been informed, but rather the clean contrary. And for my own part, because I am very well assured by reasons and arguments taken out of the Holy Scriptures, and by experience, the most certain seal of sure knowledge, that the said exercises for the interpretation and exposition of the Scriptures, and for the exhortation and comfort drawn out of the same, are both profitable to increase knowledge among the ministers, and tend to the edifying of the hearers, I am forced with all humility, and yet plainly, to profess, that I cannot, with safe conscience, and without the offence of the majesty of God, give mine assent to the suppression of the said exercises, much less can I send out any injunction for the utter and universal subversion of the same; I say, with St. Paul, I have no power to destroy, but only to edify; and with the same Apostle, I can do nothing against the truth, but with the truth. If it be your Majesty's pleasure for this, or any other cause, to remove me out of this place, I will with all humility yield thereunto, and render again unto your Majesty, that which I have received of the same. I consider with myself, *quod terrendum est inci-*

dere in manus Dei viventis: 'that it is a fearful thing to fall into the hands of the living God.' I consider also, *quodqui facit contra conscientiam, (divinis in rebus,) ædificat ad gehenam:* 'that he who acts against his conscience, (resting upon the laws of God,) edifies to hell.' And what should I win, if I gained, I will not say a bishoprick, but the whole world, and lose my own soul? Bear with me, I beseech you, Madam, if I choose rather to offend your earthly Majesty, than to offend the heavenly majesty of God." The archbishop then concludes by reminding her majesty, in a strain of honest eloquence, that though she was a great and mighty princess, she was, nevertheless, a mortal creature, and accountable to God.[34]

This plain and faithful expostulation of the worthy prelate only served to irritate the queen, whose haughty disposition could not brook resistance or reproof. She therefore sequestered the archbishop, and peremptorily ordered the *Prophesyings* to be every where discontinued. Some faint attempts were afterwards made to revive them in the diocese of Chester, by Bishop Chadderton, but without effect: and in the diocese of London, Bishop Aylmer attempted to promote religious knowledge among the clergy, by enjoining in his visitation, in 1586, 1. That every parson should have a BIBLE, in *Latin* and *English*. 2. That they should have *Bullinger's Decads*. 3. That they should have a paper book, and write in it the quantity of a sermon every week. 4. That such as could not preach themselves, should be taxed at four purchased sermons a year. But after all, there were at this time almost 8000 parishes without *preaching* ministers, the unhappy deficiency being occasioned, partly by the mistaken notions of Queen Elizabeth, who supposed that knowledge and learning in the laity would

(34) Strype's Life of Archbishop Grindal, B. ii. Appendix pp. 79–82. Lond. 1710, fol.

only endanger their peaceable submission to her absolute will and pleasure; and partly by the exclusion of the Puritan divines from the different churches; to which may be added the restrictions on the press, and the destruction of the monastic schools and libraries.[35]

About this time several metrical versions were composed, of separate books of the Scriptures, especially of the PSALMS, SOLOMON'S SONG, and ECCLESIASTES, though not of sufficient excellence, or importance, to deserve particular notice. One of these versified translations, of ECCLESIASTES, by HENRY LOK, presents, in the title of it, a singular opinion respecting the original design of Solomon in composing that book: "ECCLESIASTES, otherwise called the Preacher. Containing Solomon's Sermons, or Commentaries, (as it may probably be collected) upon the 49 Psalme of David, his father. Compendiously abridged, and also paraphrastically dilated in English poesie, according to the analogie of Scripture, and consent of the most approued writers thereof. Composed by Henri Lok, gentleman. Whereunto are annexed sundrie Sonnets of Christian Passions heretofore printed, and now corrected, with other affectionate Sonnets of a feeling conscience, of the same authors." London, printed by Richard Field, 1597, 4to. Lok's versification of the LORD'S PRAYER, included among his "Sonnets," has been considered as one of the closest versions that has been made: we therefore copy it for the gratification of the reader.

Our Father, which in heaven art,
  Lord! hallowed be thy name:
Thy kingdom come, thy will be done
  in heaven and earth the same.
Give us this day our daily bread;
  our trespasses forgive,
As we for other men's offence
  do freely pardon give.

(35) Neal's Hist. of the Puritans, I. ch. vi. pp. 309—315; ch. vii. pp. 404, 417, 418.

Into temptation leade us not
but 'liver us from ill;
For thine all kingdome, glory, powre
is now, and ever will.[36]

A copy of this rare work was valued at £28. by Longman and Co. in their catalogue of English Poetry, entitled "Bibliotheca Anglo-Poetica." 1815.

No English Biblical writer, however, attracted so much notice towards the close of the sixteenth century, and the commencement of the seventeenth, as the famous HUGH BROUGHTON, whose uncommon skill in the Hebrew language occasioned a learned Jew to say to him, "O that you would set over all your New Testament into such Hebrew as you speak to me, you should turn all our nation." This design he entertained, and actually translated the APOCALYPSE into that tongue, but not meeting with proper encouragement, never completed the work. He was born at Oldbury, in Shropshire, in 1549. He was indebted for his education to the excellent *Bernard Gilpin*, who sent him to Cambridge, where he was chosen fellow of Christ's College, and elected one of the taxers of the university. He was afterwards prebendary of Durham, and reader of divinity. From the university he removed to London, and distinguished himself by the intenseness of his studies and his abilities, as a preacher. In 1588, he published a work, entitled THE CONSENT OF SCRIPTURE. It was the fruit of immense labour, and is a kind of system of Scripture Chronology and Genealogy, designed to show from the Scriptures, the chronological order of events from Adam to Christ. It was dedicated to Queen Elizabeth, to whom it was presented, by himself, on her inauguration day, November 17th, 1589. Mr. Dibdin mentions a copy on vellum, formerly in Mr. Tutel's possession, which may probably have been the presentation-copy. The printing of this work was super-

(36) Longman and Co.'s Bibliotheca Anglo-Poetica. Lond. 1815. Sir E. Brydges' Restituta, No. xxii. pp. 44—54.

intended by Mr. John Speed, the author of "Genealogies of Scripture, &c.," prefixed to the old Bibles, in which he was assisted by Mr. Broughton. The "Consent of Scripture" no sooner made its appearance, than it met with violent opposition, and obliged the author to flee into Germany, to avoid the High Commission. Before his departure for Germany, he mostly resided in the house of Mr. William Cotton;* whose son, afterwards Sir Rowland Cotton, he instructed in the Hebrew language; and who so early obtained an exact knowledge of it, that at the age of seven or eight years, he could translate almost any chapter of the Bible into English, and converse with the greatest ease in Hebrew. The method of instruction which Mr. Broughton pursued was singular. He had his young pupil constantly with him, and invariably required him to speak in Hebrew. He also drew up a vocabulary, which young Cotton constantly used. In this vocabulary he fixed on some place, or thing, and then named all the particulars belonging to it; as heaven, angels, sun, moon, stars, clouds, &c.; or, a house, door, window, parlour, &c.; a field, grass, flowers, trees, &c. Mr. William Cooper, afterwards bishop of Galloway, was another of his pupils. Whilst abroad, he had a public disputation with R. Elias, at Frankfort, on the truth of the Christian religion; and that some impression had been made on the mind of the rabbi, appeared from his desire for further instruction. An account of this conference was carried to Constantinople, where it excited considerable attention among the Jews. Mr. Broughton mentions three Jews who had embraced the Gospel, from the perusal of his writings; though it must be acknowledged his disputations were not always conducted with prudence and politeness. In 1591, he

* Mr. Roger Cotton, brother to this person, was one of Mr. Broughton's true scholars. He read the whole Bible through *twelve* times in one year.

returned to England, and met at London with Dr. Rainolds, or Reynolds, who had strongly and publicly opposed his "Consent of Scripture." The controversy was referred to Archbishop Whitgift and Bishop Aylmer; and although not finally settled, yet the archbishop, otherwise unfriendly, passed a high encomium upon Broughton's chronological work. The following year our author returned to Germany. Among the miscellaneous pieces which he published, "*An explication of the article of Christ's Descent into Hell*" deserves notice, from its being the first treatise in which any of our countrymen gave the opinion, now generally received, of the word *hades*, that it does not mean *hell*, or the place of the damned, but only the state of the dead, or the invisible world. During his abode on the continent, he cultivated an acquaintance with many of the most eminent scholars; and was so highly esteemed even by the Roman Catholics, whose tenets he opposed, that he was offered a cardinal's hat if he would embrace their opinions. Such was his fame for all kinds of Hebrew learning, that he was invited to Constantinople, for the purpose of instructing the Jews in the Christian religion; and King James of Scotland invited him to become professor of Hebrew in one of the Scotch universities. After his second return to England, he used his utmost endeavours to obtain a new *Translation of the Bible;* and with a view to the accomplishment of this object, addressed a letter, in 1595, to Sir William Cecil, lord high treasurer, in which he proposes, that *six* students who were the most versed in the original tongues, should be employed in revising the translation, and the expense to be defrayed by the contributions of liberal individuals; and that short notes, geographical maps, and tables of chronology, should accompany the new translation. But the design failed, Lewis says, because he had expressed so great a contempt for the "Bishops' Bible," as it was call-

ed, that the archbishop of Canterbury was afraid to trust him; and seemed jealous of every thing he wrote. He did not, however, entirely relinquish his project, but published new Translations of DANIEL; ECCLESIASTES; JEREMIAH and LAMENTATIONS; and JOB. The Book of DANIEL was printed at London, 1596, 4to. and again, in 1607, 4to. The Book of ECCLESIASTES was printed at London, in 1605, after he had returned to the Continent a third time, and was dedicated to "*Prince* Henry, *our hope*." The prophecy of JEREMIAH, with the LAMENTATIONS, was printed at Geneva, in 1606, 4to. and also dedicated "*To the most noble* Henry, *Prince of* Great Britany." A translation of JUDE was afterwards published with his Works.

In 1597, our learned author printed, at Middleburgh, "*An Epistle to the learned Nobilitie of* England, *touching translating the* BIBLE *from the Original, with the ancient warrant for every worde, unto the full satisfaction of any that be of heart;* in which he lays down certain excellent rules for the conduct of a translator. Lewis, in his "History of the Translations of the Bible," has given specimens of the translation; and the rules for translation. The desire of Mr. Broughton to obtain a new and correct translation of the Scriptures, though strongly opposed, was not destroyed by the repulses he met with, for when, in the succeeding reign, a new translation was actually commenced, he tendered his services to the king, and even ventured to offer advice upon the subject. His proposal was that 72 persons should be employed in the translation; and that one competently qualified should be appointed to examine the whole, and deliver public lectures upon the difficult places, at Gresham College; and that persons of different occupations should be engaged to assist in terms of art, &c. for instance, embroiderers should help for terms

about Aaron's ephod, geometricians, carpenters, masons, about the temple of Solomon and Ezekiel, and gardeners for all the boughs and branches of Ezekiel's tree, to match the variety of Hebrew terms. But as Bancroft, bishop of London, who was unfriendly to him, had the chief care and management of the business, no other notice was taken of him, than to send a copy of his present letter, or of his former one to the nobility, to the translators, the bishop having advised the king not to nominate him for one of the translators. Whilst at Middleburgh, he was for some time preacher to the English congregation there; but finding his health decline, he returned to his native country, and landed at Gravesend, in November, 1611. He spent the following winter in London, and in spring removed to a suitable situation in the vicinity, where he breathed his last, August 4th, 1612, aged 63, years. His works were collected and printed in London, in 1662, with his life prefixed by Dr. Lightfoot, in one large volume folio. Several of his MSS. are still preserved in the British Museum, bound in one vol. quarto; beside his MS. "Harmony of the Bible."[37]

During the long reign of Queen Elizabeth, Biblical studies were too generally neglected; and such was the prevailing laxity of morals, especially with respect to the Sabbath, that a strict attention to the solemnity of that day was considered as the stigma of a *Puritan*. In Hearne's MS. "Collectanea" there is a license from the queen, dated 1571, directed to the officers of Middlesex, permitting one John Swinton Powlter, "to have and use some playes and games at or uppon nine severall sondaies," within the said county. And because "greate resorte of people is lyke to come thereunto," he is required, for the preservation of the peace, and for the sake of

(37) Brook's Lives of the Puritans, II. pp. 215—230
Chalmers' Gen. Biog. Dict. VII. pp. 81—86.
Lewis, ch. iv. pp. 297—304.

good order, to take with him four or five discreet and substantial men of those places "where the games shall be put in practice," to superintend "duringe the contynuance of the games or playes." Some of the exhibitions are then specified, such as, "shotinge with the brode arrow, the lepping for men, the pytchyng of the barre," and the like; after which follows this very general clause, "with all suche other games, as haue at anye time heretofore, or now be lycensed, used, or played." [38] The queen also refused to pass a bill *for the better and more reverend observation of the Sabbath*, though recommended by the speaker of the House of Commons, in an elegant speech; and the Rev. Mr. Smith, M. A. was summoned before the vice-chancellor, for having maintained, in a sermon preached before the university of Oxford, the unlawfulness of plays and pastimes on the Sabbath-day. [39]

These great defects in the policy and government of Queen Elizabeth must be seriously regretted by every pious character, whilst he cannot but regard her as a princess, whose defence of the Protestant Reformation at home and abroad, and successful deliverance of this kingdom from the difficulties in which she found it involved, entitle her to the veneration and esteem of posterity, and place her among the wisest and most politic sovereigns.—Before her accession to the crown, and especially whilst living in constant apprehension of being sacrificed to the jealousy of her bigotted sister, Mary, she spent her time in studious and pious engagements. Among the MSS. in the Bodleian Library, are the EPISTLES OF ST. PAUL, &c. printed in an old black letter, in 12mo., which was formerly Queen Elizabeth's own book, when princess, with a covering done in needlework, by herself, probably whilst prisoner at Woodstock. Her hand-writing appears at the beginning, viz. "August.

(38) Warton's Hist. of English Poetry, sec. xxxvi. p. 328, *note*.
(39) Neal's Hist. of the Puritans, I. ch. vii. p. 405.

I walke many times into the pleasant fieldes of the Holy Scriptures, where I plucke up the goodliesome herbes of sentences by pruning: eate them by reading: chawe them by musing: and laie them up at length in the hie seate of memorie by gathering them together: that so having tasted theire sweeteness I may the lesse perceave the bitterness of this miserable life."—In the 16th year of her reign we find she was in possession of "Oone Gospell booke covered with tissue, and garnished on th' onside with the crucifix, and the Queene's badges of silver guilt, poiz with wodde, leaves, and all, cxij. oz." (*Archæologia*, vol. XIII. 221.) Her *Manuel of Prayers*, the composition of Queen Catherine Parr, and Lady Tirwit, bound in solid *gold*, and usually worn by her, hanging by a gold chain at her side, is still in existence; and was valued by a late possessor of it at £150.[40]

This great and politic, but haughty and despotic Queen, sank, in her latter years, into a state of great depression, and after languishing for some time, died at Richmond, on the 24th of March, 1602, in the 70th year of her age, and the 45th of her reign.

The dependance of IRELAND upon the government of England for its civil and ecclesiastical regulations, directs our inquiries, in the next place, to the state of Biblical knowledge and literature in that country, from the period when Henry VIII. discarded the supremacy of the pope, to the death of Elizabeth. One of the first steps towards the promotion of the Reformation in Ireland, was the nomination of Dr. GEORGE BROWNE to the archbishoprick of Dublin. This eminent prelate had been provincial of the Austin Friars in England; but having read some of Luther's writings, embraced his doctrines, and inculcated them upon the people, and particularly Pressed the duty of praying "solely to Christ, and not to the

(40) Dibdin's Bibliomania, pp. 158. 330—333.
Horne's Introduction to the Study of Bibliography, I. p. 303.

Virgin Mary, or the saints." The king being informed of this, received him into his favour, and advanced him to the archbishoprick, to which he was consecrated, March 19th, 1534—5, by Archbishop Cranmer, assisted by the bishops of Rochester, and Salisbury. A few months after his arrival in Ireland, Lord Cromwell signified to him his Majesty's pleasure that his Irish subjects should renounce the supremacy of the pope, after the example of the English; and appointed him one of the commissioners for the execution of the royal mandate. This he faithfully endeavoured to accomplish; and in the parliament which met at Dublin, May 1st, 1536, was very instrumental in obtaining the act which was passed, that King Henry VIII. should be acknowledged "Supreme head of the church of Ireland upon earth."[41] In the same parliament, which was holden, under Leonard Lord Grey, as lord lieutenant of Ireland, the pope's authority in that island was abrogated; several abbeys and one priory were suppressed, and granted to the king; and all those that acknowledged themselves to be the king's subjects were commanded to *speak English*, and to be *clothed after the English fashion*.[42] Another act was passed the next year, 1537, by which it was appointed, that parochial English schools should be established in the country, which were intended to be compulsory, as well on the people as the clergy, for the purpose of introducing the knowledge and practice of the English language, then unknown to the native Irish. Every person was enjoined to "use and speake commonly the English tongue and language;" "to cause and procure his childe and children" to do so; and it was further enacted, that "spiritual promotions should only be given

(41) Chalmers' Gen. Biog. Dict. VII. p. 122.
Sir J. Ware's Annals of Ireland, ch. xxviii. p. 94. Dublin, 1705, fol.

(42) Ware's Annals of Ireland, *ut sup.*

to such persons as could speake English, unless, after four proclamations, made in the next market town, such could not be had:" to prevent also returning to the Irish language, in consequence of intermarriage, by those who had acquired the English, it is mentioned as necessary to all who will acknowledge themselves true and faithful subjects, that they continue to use the English tongue, "without ceasing, or returning at any time." But nothing in these acts seems to militate against the *printing* of books in the vernacular Irish, or *preaching* in that language.[43]

In April, 1538, Archbishop Browne addressed a letter to Lord Cromwell, in which this *first* Protestant prelate of Ireland thus states the case of the Irish: "The people of this nation be zealous, yet blind and unknowing; most of the clergy being ignorant, and not able to speak right words in the mass, or liturgy, as not being skilled in the Latin Grammar, so that a bird may be taught to speak with as much sense, as several of them do in this country." Soon after the archbishop had written this letter, the pope sent over a bull of excommunication of those who had acknowledged, or should own, the king's supremacy. A form of confession was also transmitted from Rome, in which a declaration occurs, which places the exclusive and unnatural influence of popery in a strong point of view: "I do further declare him, or her; father, or mother; brother, or sister; son, or daughter; husband, or wife; uncle, or aunt; nephew, or niece; kinsman, or kinswoman; master, or mistress; and all others, nearest, or dearest relations, friends, or acquaintance whatsoever, accursed; that either do, or shall hold for the time to come, any ecclesiastical, or civil [authority] above the authority of the mother church; or that do or shall obey, for the time to come, any of her, the mo-

(43) Anderson's Memorial on behalf of the Native Irish, pp. 14, 15. Lond. 1845. 8vo.

ther church's opposers, or enemies; or contrary to the same."[44]

Archbishop Browne, however, continued his efforts for the diffusion of truth, and within five years from his advancement to the see of Dublin, caused all superstitious relics and images, to be removed out of the two cathedrals of Dublin, and the rest of the churches in his diocese; and instead of them, caused the TEN COMMANDMENTS, the LORD'S PRAYER, and the CREED, written in gold letters, to be placed in frames about the altar.[45] In 1541, a parliament was held in Dublin, under Sir Anthony St. Leger, the governor, when Henry VIII. was declared *King of Ireland*, and Ireland erected into a *kingdom;* the sovereigns before that time only styling themselves *Lords of Ireland*, without the title of *king*. On this occasion there were great rejoicings; and "feasts, comedies, and sports," followed the passing of the act. In the same parliament, "the full and free disposal of all the abbeys in Ireland, in the statute expressed, were confirmed to the king."[46]

After the accession of Edward VI. to the throne, and the publication of the Liturgy in English, measures were adopted for the use of it in Ireland. Accordingly the king sent an order to Sir Anthony St. Leger, the governor, dated Greenwich, February 6th, 1550—1, to notify to all the clergy, that they should use the *English* LITURGY and BIBLE in all their churches. On imparting this order to the clergy, by Sir Anthony, on the 1st of March following, George Dowdall, primate of Armagh, vehemently opposed it; but Archbishop Browne expressed his satisfaction at receiving it. On Easter-day the Liturgy was read, for the first time in Ireland, in Christ-

(44) Ware's Annals of Ireland, *Life and Death of George Browne*, pp. 150—155.
(45) Ware's Annals, p. 143.
(46) Ibid. ch. xxxiii. pp. 104, 105.

Church, Dublin, in presence of the mayor and bailiffs of that city, the lord-deputy St. Leger, Archbishop Browne, and other official characters. The archbishop, on this occasion, preached a sermon against keeping the Scriptures in the Latin tongue, and the worship of images, which is printed at the end of his life by Sir J. Ware. Dowdall was shortly afterwards deprived of his title of "Primate of all Ireland," which was conferred on Archbishop Browne, and his successors in the see of Dublin for ever, by letters patent bearing date October 20th, 1551; but the archbishop did not long enjoy his new dignity, for in 1554, he was deprived both of it, and his archbishoprick, by Queen Mary, under pretence that he was married; and Archbishop Dowdall was restored to the title of *primate*, and also to the bishoprick of Armagh, which had been given to Hugh Goodacre. Archbishop Browne died about the year 1556; "adorned," says Archbishop Usher, "with every good and valuable qualification."[47]

When Mary ascended the throne of England, many Protestant families removed to other countries, to avoid the gathering storm; among these were several who fled to Ireland. Sir James Ware has preserved the names of certain persons, who with their families left Cheshire, their native county, and went over to Dublin, with "their goods and chattels," and settled in that city, in 1554. These were *John Harvey*, *Abel Ellis*, *John Edmonds*, and *Henry Haugh*. "These families having one *Thomas Jones*, a Welshman, a Protestant priest, privately amongst them, who read service, and the Scripture to them upon Sundays and other days secretly; all this not being discovered until Queen Mary's death. Then the Lord Fitz-Walters, earl of Sussex, took him, the said Thomas Jones, for one of his chaplains, to read to his servants."[48]

(47) Ware's Annals of Ireland, p. 154.
Chalmers' Gen. Biog. Dict. VII. pp. 123, 124.
(48) Ware's Annals of Ireland, p. 135.

During the reign of Mary, the English Liturgy and Bibles, were banished from the churches, but were restored on the accession of Elizabeth. In 1559, Dr. Heath, archbishop of York, sent over, at the queen's expense, to the deans and chapters of the cathedrals of Christ Church, and St. Patrick, in Dublin, *two large* BIBLES, to be placed in the middle of the choirs for public perusal; which "at their first setting up to public view, caused a great resort of people thither, on purpose to read therein, for the small Bibles were not common then as now; and it appears by the account of John Dale, a bookseller, that he sold 7,000 Bibles in two years' time, for the booksellers of London, when they were first printed, and brought over to Ireland, in - - - - 1566." But although this change was highly pleasing to the Protestants and English residents, it was not satisfactory to the papists and *native Irish*; and the latter, particularly, expressed their dissatisfaction at the public worship being no more intelligible to them than it was before. Yet such was the absurd determination to introduce the English language into Ireland as a political measure, that rather than use the Irish tongue in church, when Englishmen could not be found, or when the Irish clergymen could not read English, which a good part of them could not, then the prayers were to be read in *Latin* by the Irish clergyman! The general establishment of the Protestant religion in Ireland took place in 1560, in consequence of an order to that effect from Queen Elizabeth to the earl of Sussex, the lord lieutenant.[49]

In the parliament which sat at the commencement of the year 1570, it was ordered, that "The chief governor of the island should have the nomination of all deans, archdeacons, chanters, chancellors, and treasurers of all cathedrals, in Munster and Connaught, for ten years to

(49) Anderson's Memorial, p. 16.
Ware's Annals, *Reign of Eliz.* p. 4.

come; those of Waterford, Cork, Limerick, and Cashel excepted; and that no man should be presented, unless of full age, and in orders; and could *read* and *speak English*; and would reside." In the same parliament an act was passed for dividing the kingdom into *shires*; and in the next session of parliament, which took place in May, the same year, it was enacted, "That *Schools* should be erected in the *Shire-town* of every diocese, whereof the schoolmaster should be *English*." But as it was desirable that such of the inhabitants of Ireland as did not understand English, should, nevertheless, be favoured with opportunities of religious information, a *Printing Press*, with *a Fount of* IRISH *Types*, was provided by the queen, at her own expense, "in hope that God in mercy would raise up some to translate the New Testament into their mother tongue;" and sent them over to Mr. NICHOLAS WALSH, chancellor, and Mr. JOHN KERNEY, treasurer of St. Patrick's, Dublin. It was then ordered, that the *Prayers of the Church* should be printed in the Irish language and character; and that a church should be set apart in the chief town of every diocese, in which they were to be read, and a sermon to be preached to the common people in their vernacular tongue, "which was instrumental," says Sir J. Ware, "to convert many of the ignorant sort in those days."[50]

Mr. Kerney commenced his labours by composing a CATECHISM in IRISH, which was the *first book printed in Ireland in that character*, and was printed about A. D. 1577. Afterwards, he and Chancellor Walsh, assisted by Nehemiah Donellan, translated the whole, or a considerable part, of the NEW TESTAMENT into IRISH, probably from the *English*, since Sir J. Ware distinguishes this from a subsequent translation, which was

(50) Ware's Annals, pp. 14, 15.
Anderson's Memorial, p. 16.

"done out of *Greek*, by W. Daniel, archbishop of Tuam;" and says their translation was extant in MS.[51]

JOHN KERNEY, or KEARNEY, treasurer of St. Patrick's church, Dublin, was educated at Cambridge, as was also his friend and contemporary Nicholas Walsh. He died about A. D. 1600; and was buried in the cathedral of which he was treasurer.[52]

NICHOLAS WALSH, chancellor of St. Patrick's, Dublin, son of Patrick Walsh, sometime bishop of Waterford and Lismore, was consecrated bishop of Ossory, in the beginning of February, 1577. He was prevented from completing the translation of the New Testament, by being inhumanly murdered. The assassin was one James Dullard, a wicked fellow, whom the bishop had cited for adultery. He stabbed him in his own house, with a skeine, or short sword; but was soon afterwards brought to justice. The bishop was killed December 14th, 1585; and his body brought to Kilkenny, and buried in the cathedral.[53]

NEHEMIAM DONELLAN was born in the county of Galway, in Ireland, and educated at Cambridge, in England. On his return home, he was made coadjutor, for awhile, to W. Laly, archbishop of Tuam, and afterwards, by the recommendation of Thomas, earl of Ormond, was appointed his successor, by Queen Elizabeth, in 1595. He resigned in 1609, and soon after died at Tuam, and was buried in the cathedral church.[54]

The last important act of Queen Elizabeth's reign, for the promotion of the Reformation, and of Sacred literature in Ireland, was the erection of the UNIVERSITY of DUBLIN. The charter for its foundation was dated

(51) Ware's Commentary of the Prelates of Ireland, p. 35. Dublin, 1704, fol.
Anderson's Memorial, p. 17.
(52) Ware's Two Books of the Writers of Ireland, B. i. pp. 25, 26.
(53) Ware's Commentary of the Prelates of Ireland, p. 35.
(54) Ibid. p. 7.

March 30th, 1592. Sir William Cecil, baron Burleigh, lord high treasurer of England, was the first chancellor; Adam Loftus, archbishop of Dublin, the first provost; Lucas Challoner, William Daniel, James Fullerton, and James Hamilton, the first fellows; and Abel Walsh, James Usher, and James Lee, the first scholars of the university.[55]

In the sister kingdom, of SCOTLAND, the progress of the Reformation was for many years slow and uncertain; but the decided and persevering character of the advocates of the Bible finally triumphed over all opposition, and rendered that kingdom eminent for its Biblical knowledge. The act passed in 1542—3, in favour of reading the Bible, prior to the abjuration of the earl of Arran, has been already * mentioned, but as it was the first public act of the government in behalf of the circulation of the Scriptures, the reader will not be displeased to have the following copy of it.

"ANENT the writting gevin in be ROBERT Lord Maxwell, in presens of my lord governour and lordis of articklis, to be avisit by theim gif the samin be resonable or not, of the quhilk the tenor followis: It is statute and ordanit, that it sal be lefull to all our soverane ladyis lieges to haif the haly Writ, to wit the NEW TESTAMENT and the AULD, in the vulgar toung, in INGLIS or SCOTTIS, of ane gude and trew translation, and that thai sal incur na crimes for the hefing and reding of the samin, providing alwayis that nae man dispute or hald oppinzeonis under the painis contenit in the actis of parliament. The lordis of articklis beand avisit with the said writting, finds the samin resonable, and therefore thinkis that the samin may be usit amangis all the leiges of this realme, in oure vulgar toung, of ane gude, trew, and just translatioun, because there was na law shewin, nor

(55) Ware's Annals, ch. xxxv. pp. 45, 46.

* See vol. II. p. 429 of this work.

producit in the contrair; and that nane of our soverane ladyis leiges incur ony crimes for haifing or reding of the samin, in form as said is, nor sall be accusit therefore in time coming; and that na personis dispute, argou, or hald oppinionis of the samin, under the saidis painis contenit in the foresaid actis of parliament."

This act was proposed by the Lord Maxwell, on the 15th day of March, 1542—3, and passed in the first parliament holden after the death of James V. by James, earl of Arran, tutor of the queen, and governor of her kingdom.[56]

The unsettled state of the kingdom after the apostacy of the earl of Arran, and the opposition of the popish bishops and clergy to the general dissemination of the Scriptures, particularly in the vulgar tongue, greatly retarded that spread of Sacred knowledge which would otherwise have been occasioned by the above-mentioned act. But the friends of the Reformation, though opposed by difficulties, never relinquished their object; a meeting of the nobles and barons attached to that cause, was, therefore, held at Edinburgh, in December, 1557, at which two resolutions were adopted for regulating their conduct in their critical situation. In the first place, it was agreed "that they should rest satisfied for the present, with requiring that the *Prayers*, and the LESSONS of the OLD and NEW TESTAMENT, should be read in English, in every parish, on Sundays and festival-days, by the curates of the respective parishes, or, if they were unable or unwilling, by such persons as were best qualified in the bounds:" and secondly, "that the reformed preachers should teach in private houses only, till the government should allow preaching in public."[57] These resolutions were accordingly reduced to practice in many parishes

(56) Keith's Hist. of the Affairs of Church and State in Scotland, I. B. i. ch. iv. p. 36. Edinb. 1734, fol.

(57) M'Crie's Life of John Knox, I. pp. 230, 231.

where the protestant barons resided, and where the people were disposed to follow their example. The formal bond of agreement into which these eminent persons now entered, to defend and promote the principles which they had embraced, obtained the name of the *First Covenant;* the reformed themselves were distinguished as the *Congregation of Christ;* and the nobility who had entered into the covenant were called, the *Lords of the Congregation.* Agreeably to the resolutions framed by the advocates of the Covenant, a petition was presented to the queen dowager, in the name of the Protestants, by Sir James Sandilands, which included these articles. "1. It shall be lawful to the reformed to peruse the Scriptures in the vulgar tongue; and to employ also their native language in prayer, publicly and in private." 2. "It shall be permitted to any person qualified by knowledge, to interpret and explain the difficult passages in the Scriptures.[58]" But the petition was slighted, and the kingdom thrown into civil commotions; which, however, on the death of the queen regent, in 1560, happily terminated in the acknowledgment of the Reformation, by the government; though obstacles continued to be presented to the general diffusion of Scriptural truth, by the ill-advised Queen Mary, whose wit and beauty, imprudence, misfortunes, and death, will always create an interest in the feeling mind, and call forth expressions of sympathy and regret.

During the unsettled state of the Scottish church, a provincial synod of the clergy was held at Edinburgh, in January, 1551—2, in which an order was made for publishing a *Catechism in the mother tongue;* of which the curates should be enjoined to read a part, every Sunday and holiday, to the people. John Hamilton, archbishop of St. Andrews, undertook the work; and seems to have induced some of the ablest of his clergy to compile it.

(58) Keith's Hist. of the Affairs of Ch. and State of Scotland, I. p. 80. Encyc. Perth. XX. p. 172.

He certainly transplanted John Scott, the printer, from London to St. Andrews, for the express purpose of multiplying a sufficient number of copies, by means of the typographic art, for the common use of the Scottish clergy. It is a handsome quarto of upwards of 400 pages. "It is," says Bishop Keith, "a judicious Commentary upon the *Commands, Belief, Lord's Prayer, Magnificat*, and *Ave Maria*: and the author shews both his wisdom and moderation, in avoiding to enter upon the controverted points." The late Lord Hailes, did not, however, concur with Bishop Keith, in his character of this Catechism; and even disputed its being printed "be the command and expensis" of Archbishop Hamilton.[59]

A PSALM-BOOK was also published at Edinburgh, in 1568, by Thomas Bassandyne. At the beginning of this *Psalme-Buik*, as it was called, was a treatise, entitled "The fall of the Romain's Kirk, naming our *King and Soveraigne supreame head* of the *primitive Kirk*;" and at the end a "lewd song, called Welcome Fortunes." This book gave great offence to the general assembly, which met the same year, at that city, who very properly ordered the printer to expunge the offensive song; and enjoined him to submit the treatise to the inspection of Alexander Arbuthnot, afterwards principal of King's College, Aberdeen. The printer was not deterred, however, from printing a *Psalm-Book*, of a different kind; for, in 1575, he published, "THE CL. PSALMES OF DAVID, in English metre. With the forme of prayers, and ministration of the Sacraments, &c. used in the church of Scotland. Whereunto, besydes that was in the former bookes, are also added sundrie other prayers, with a new and exact kalender, for xvi yeres next to come. Printed at Edinburgh, by Thomas Bassandyne, dwelling at the

(59) Beloe's Anecdotes of Literature, II. pp. 308—310.
(60) Ibid. II. pp. 328, 329.
Irvine's Lives of the Scottish Poets, II. p. 171. Edinb. 1810, 8vo.

Nether Bow, 1575, cum privilegio.[60] The same printer had also the honour of being the printer of the *first* edition of the Scriptures, known to have been printed in Scotland. It comprehended the OLD TESTAMENT, the APOCRYPHA, and the NEW TESTAMENT; and was printed "at Edinburgh, by Thomas Bassandyne, M.D.LXXVI. cum priuelegio," in folio; with a sharp Roman letter. It is dedicated, in the Scottish dialect, to King James; and is accompanied with a brief *Table of the Interpretation of the Propre Names, which are chiefly founde in the Olde Testament; The Roman Calendare,* compared with *The Hebrew Calendare;* and "Rules for understanding this double Calendare," by R [obert] Pont, a scientific ecclesiastic, who, with the leave of *the Kirk,* was appointed a lord of session, and died on the 8th of May, 1608, aged 81. To the *Calendares* are annexed some verses "On the incomparable treasure of the Holy Scriptures;" to which are subjoined "a Prayer for the true use of the Holy Scriptures," and a Chronological Table of the kings of Judah and Jerusalem, and of the principal events of their reigns, "translated out of the Hebrew." The *Title Page* is embellished with the *Royal Arms,* and GOD SAVE THE KING; notwithstanding the late reproof of the general assembly, for considering the sovereign as *The Head of the Kirk.* The translation is a transcript of that of Geneva.[61]

THOMAS BASSANDYNE, or BASSENDEN, the printer, was a native of Scotland, but educated at Antwerp. He learned the art of printing at Paris and Leyden, and returned home in 1558. He joined himself to the reformers, and printed several valuable books. He died in 1591.[62]

Another edition of the BIBLE, in folio, is said to have been printed in 1579, by Alexander Arbuthnott, the king's

(61) Beloe's Anecdotes of Literature, II. pp. 329—331.
(62) Lempriere's Universal Biography, art. BASSANDYNE.

printer, at the Kirk in the field, Edinburgh, for the use of Scotland, by the commissioners of the Kirk.[63]

The reformers had nevertheless to repel the most virulent attacks of the adherents of the church of Rome, who strove to pour contempt on the purer worship of the reformed; they also found it necessary to check the baneful influence of dramatic representations, and superstitious spectacles and shows. In a letter from Randolph, the English resident, to Sir William Cecil, dated March 20th, 1564—5, he informs him that "a schoolmaster at Haddington made a play, to exercise his scholars against the ministers; and baptized a cat, in the name of the Father, Son, and Holy Ghost:" and that, "One of the queen's chapel, a singing man," whose name was Alexander Stephan, "said that he believed as well a tale of Robin Hood as any word (which) is written in the Old Testament, or New."[64]

In opposition to superstitious dramatic representations, the General Assembly constituted at Edinburgh, on the 7th of March, 1575, enacted, that "no comedies, nor tragedies, or such plays, shall be made on any history of canonical Scriptures, nor on the Sabbath-day: If any minister be the writer of such a play, he shall be deprived of his ministry. As for plays of another kind, they also shall be examined before they be propounded publicly." In 1576, the assembly refused its permission to the bailie of Dunfermline, to represent on *Sunday afternoon*, a certain play which was not founded on the canonical part of the Scriptures. And, in 1577, it was ordered by the Assembly, "that the plays of Robin Hood, king of May, and such others on the *Sabbath-day*, be discharged." Two years afterwards, it was resolved, that "such individuals as after due admonition persisted in frequenting May-plays, should not be admitted to the communion of the

(63) Beloe's Anecdotes of Literature, II. p. 331.
(64) Keith's Hist. of the Church and State of Scotland, I. p. 271.

church, without yielding satisfaction for the specified offence." The parliament held at Edinburgh, October 20th, 1579, forbade "all markets and fairs to be keept on the Sabboth-day, or in any church, or church-yaird; so all handy-work on the Sabboth-day, all gaming, playing; passing to taverns and aile-houses, and wilfull remaining from their parish church, in time of sermon or prayers; and a pecuniall mulct layd upon the transgressours respective, to be paid for the use of the poor of the parish."[65]

The friends of the Reformation, convinced of the importance of Scriptural knowledge to the general diffusion of pure religion, were also studiously careful to promote an acquaintance with the Sacred Writings among the people. With this view *Readers* were established in the churches, whose office it was to read chapters out of the Bible, and prayers out of the "Book of Common Order," every morning and evening, in the parish church. Sometimes, also, they were authorized to exhort, especially where there was no minister. Many parishes, for many years after the establishment of the reformed religion, had no other teachers than the readers, because of the difficulty of obtaining proper ministers; and, as very few of the people of that day had learned to read, the public reading of the Scriptures was of singular service. Other methods were employed and found useful, for exciting persons to be diligent in learning the principles of religion. No parent could have his child baptized unless he could repeat the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*: and, no persons were to be contracted for marriage, or have their banns proclaimed, until they had previously been so well instructed by the

(65) Irvine's Lives of the Scotish Poets, I. *Dissert. on the Early Scotish Drama*, pp. 213, 214.
Petrie's Compendious History of the Catholick Church, p. iii. p. 401. Hague, 1662, fol.

"Reader," as to be able to declare to the ministers and elders, the holy purposes of the institution."[66] The parliament also decreed, in 1579, that "Every householder having lands or goods worth 500 pounds, should be obliged to have a BIBLE," (which at that time was printed in folio,) "and a *Psalm-Book*, in his house, for the better instruction of themselves, and their families, in the knowledge of God."[67]

On the 8th of February, 1587, MARY STUART, Queen of Scots, was beheaded at Fotheringay-Castle, in Northamptonshire, by order of Elizabeth, queen of England, to whom she had fled for protection, in 1568, after having been obliged by the nobles to resign her crown, on the 15th of July, 1567, in favour of her infant son, JAMES VI. of Scotland; who, on the death of Elizabeth, ascended the throne of England, under the title of James I. A catalogue has been preserved of the Royal Library of Scotland, or rather of the remains of it; delivered over with the other chattels of Queen Mary, by the regent Morton, to James VI. We find in it but very few parts of the *Bible*, and many of the articles it contains are only odd volumes. The following extract will show the nature of this collection:

"
The third volume of Titus Livius.
The ellevint buik of St. Augustine.
The first buik of sanct Augustine.
Ane parte of Plutarche in Frenche.
The legend aurie.
Esaias in Greik and Hebreu be Munster.
The singular combat of David and Golias
The histories of the bible in figures.
The sectis of hereseis in this tyme.
Clement Marot.
The epistle of Ignatius.
Four homoleis anent the images in France.

(66) Scott's Lives of the Protestant Reformers in Scotland, p. 183.
(67) Petrie's Compendious Hist. of the Cath. Church, pt. iii. p. 401

The treatie of the sacrament be Petir Martir.
The ansuer to Johnne Calvynis epistle.
Sangis of the bible in Frenche be Lancelote de la Carle.
The complaint of the universitie of Pareis contra the Jesuittes." [68]

... is not improbable, but that the Royal Library had partially suffered from the devastation which had taken place, during the violent commotions of the kingdom, and the rage against monastic institutions, which is thus described by an old historian: "Bibliothecks destroied, the volumes of the fathers, councells, and other books of humane learning, with the registers of the church, cast into the streets, afterwards gathered in heapes, and consumed with fire." [69]

A new college having been erected in the university of St. Andrews, during this century, it was found, that after some time disorders had been suffered by Mr. Andrews, who had the charge of it, in 1597. The king, therefore, in order to correct the abuses, prescribed to every professor his subject of instruction, "appointing the *First Master* to read the COMMON-PLACES to the students, with the LAW, and HISTORY OF THE BIBLE: the *Second* to read the NEW TESTAMENT: the *Third* the PROPHETS, with the Book of ECCLESIASTES and CANTICLES; and the *Fourth* the HEBREW GRAMMAR, with the PSALMS, the PROVERBS, and the book of JOB." [70]

Having thus conducted our inquiries respecting the progress of Biblical literature in the British Isles, to the close of the century, we may return to the Continent of Europe, to pursue our investigations respecting Germany, where we had paused at the death of Luther, the intrepid advocate of truth.

(68) Dibdin's Decameron, III. pp. 245—248.
(69) Spotiswoode's MS.—See M'Crie's Life of John Knox, I. *notes* p. 438.
(70) Spotiswoode's Hist. of the Church and State of Sotland, I. B. vi. p. 449. Lond. 1677, fol.

CHAPTER IX.

SIXTEENTH CENTURY CONTINUED.

German Bibles. Editors of German Bible. Lower Saxon Version. Polyglotts. Hebrew Versions. Tremellius. Junius. Vergerius. Persecutions in Germany and the Netherlands. Dutch Bibles. Danish, Icelandic, Swedish, Finnish, Hungarian, Bohemian, Lithuanian, Vandalic, Polish, and Slavonian Versions.

THE death of Luther, which occurred in 1546, was universally and deeply regretted by the friends of the Reformation, especially in GERMANY, where his labours had been so singularly successful, in establishing and defending the truth. It was cause of gratulation, however, to the advocates of the Gospel, that the All-wise Disposer of events had prolonged his life, till the principles he had inculcated had gained a practical and extensive influence; and his excellent translation of the Bible had been completed and revised, and an immense number of copies of it dispersed throughout the Germanic empire.* After his decease, the editions of his version of the Scriptures were still more rapidly multiplied, as we may perceive from the list of them contained in Adler's Biblical Catalogue of the Duke of Wurtemburg's library, which enumerates, betwixt the death of Luther and the end of the century, 47 editions in *folio*, of the whole, or separate parts of the Bible of his translation; 20 editions in *quarto*; 31 in *octavo*; and 2 of the New Testament only in *duodecimo*; beside 3 in folio; 2 in

* The virulence with which the adversaries of Luther attacked his character, and strove to render his memory odious to the people, is exemplified in the following *quintuple* acrostic, published by the ce-

quarto; and 7 in octavo, by others of the reformed; 4 Catholic editions in folio, of JOHN DIETENBERGER'S translation, and one Psalter in quarto: to which may be added several editions of the SAXON version of Luther's translation, viz. 11 in folio; 6 in quarto; 33 in octavo; and 4 in a smaller size.[1]

In 1565, a new *Latin* translation of the Bible, or rather, a revised edition of the Vulgate, accompanied with Luther's *German* version was published, in 10 vols. 4to., by PAUL EBER, by the order, and at the expense of Augus-

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lebrated French Jesuit, *Andreas Frusius*, in his *Epigrammata*, printed at Cologne, 1582.

"*Elogium Martini Lutheri, ex ipsius Nomine et Cognomine.*

Depinget dignis te nemo coloribus unquam;
Nomen ego ut potero, sic celebrabo tuum.

Magni crepus	Mendax	Morosus	Morio	Monstrum
Ambitiosus	Atrox	Astutus	Apostata	Agaso
Ridiculus	Rhetor	Rabiosus	Rabula	Raptor
Tabificus	Tumidus	Tenebrosus	Transfuga	Turpis
Impius	Inconstans	Impostor	Iniquus	Ineptus
Nycticorax	Nebulo	Nugator	Noxa	Nefandus
Ventosus	Vanus	Vilis	Vulpecula	Vecors
Schismaticus	Stolidus	Seductor	Simia	Scurra
Lascivus	Leno	Larvatus	Latro	Lanista
Ventripotens	Vultur	Vinosus	Vappa	Voluptas
Tartareus	Torris	Tempestas	Turbo	Tyrannus
Hæresiarcha	Horrendus	Hypocrita	Hydra	Hermaphroditus
Erre	Execrandus	Effrons	Effronis	Erinnis
Retrogradus	Reprobus	Resupinus	Rana	Rebellis
Vesanus	Varius	Veterator	Vipera	Virus
Sacrilegus	Satanas	Sentina	Sophista	Scelestus."

ANDREAS FRUSIUS was a native of Chartres, in France. He entered into the order of Jesuits, at Rome, in 1541; and distinguished himself by his learning and various accomplishments. His poetical talents were chiefly employed on subjects connected with the state of the Catholic church; his *Epigrammata* were directed against those whom he regarded as heretics, and were printed at different times at Cologne, Antwerp, Leyden, and other places. After filling the office of rector in several colleges, he died at Rome, in 1556. See Shoberl's *Historical Account of the House of Saxony*, pp. 87, 88. Lond. 1816, 8vo.: and Ribadeneiræ *Catalogus Scriptorum Religionis Societatis Jesu*, pp. 16, 17. Antverp, 1613, 8vo.

(1) Adleri Bibliotheca Biblica, Sereniss. Wurtenbergensium Ducis, olim Lorckiana, sec. 28, p. 22, &c.

tus, elector of Saxony, with a preface by the editor, addressed to Alexander, duke of Saxony.[2]

PAUL EBER was a native of Kitzingen, in Franconia, where he was born, in 1511. After having received the early part of his education at Anspach and Nuremberg, he was sent by the senate of the latter city to Wittemberg, where he took his master's degree, in 1536. His skill in penmanship induced Melancthon to employ him as his amanuensis, who, discovering in him talents of the highest order, placed the most unbounded confidence in him, and consulted him on all occasions. For some years he conducted a seminary in his own house, with an ease and effect peculiar to himself, and had the happiness of directing the studies of many who afterwards became eminent for piety and usefulness, both in the church and state. In 1541, he married, and in 1544, was raised to a professorship, in the university. On the death of the venerable Bugenhagius, in 1558, he was appointed to succeed him, as first pastor of Wittemberg; and received his doctor's degree the year following. After the death of Melancthon, he was regarded as the first of his disciples who, from adopting some of the views of the great reformer Calvin, were denominated *Crypto-Calvinists*, or "Secret-Calvinists." He died December 10th, 1569, in the 59th year of his age. Among his works are, "*An Exposition of the Dominical Gospels*," i. e. those read as the lessons on Sundays; a "*History of the Jews, from their return from the Babylonish captivity to the last Destruction of Jerusalem;*" and "*Hymns*," in the vernacular tongue, for the use of his church, where they long continued to be sung.[3]

A *German* translation of the NEW TESTAMENT is said to have been made about 1570; and accompanied with

(2) Le Long, I. p. 385. Paris, 1723.
(3) Melch. Adami Vit. Theolog. Germ. pp. 428—436. Chalmers' Gen. Biog. Dict. XIII. p. 9.

Annotations, by WILLIAM XYLANDER, Greek professor at Heidelberg; but neither Le Long, nor Melchior Adam, who notice it, say where, or by whom, it was printed, though placed by the former in the list of *printed* editions.(4)

WILLIAM XYLANDER, whose vernacular name was HOLZMAN, was born at Augsburg, December 26th, 1532, of poor but honest parents. The taste for learning which he discovered from his childhood, was encouraged by the patronage of Wolffgang Relinger, a senator of the city, who educated him at his own expense, till his progress in literature procured him admittance into the colleges, where a certain number of students were maintained by the citizens. In 1549, he was sent to the university of Tubingen; and in 1556, to that of Basil. His erudition having gained him extensive fame, he was invited to the Greek professor's chair, at Heidelberg, in 1558; and his logical acuteness caused him to be chosen as a suitable person to defend the doctrines of the Reformation, in several public disputations. He employed his profound knowledge of the Greek language, chiefly in translating Greek authors into Latin, among which are enumerated Dion Cassius, Marcus Antoninus, Plutarch, and Strabo. He was "a logician, poet, mathematician, musician, historian, and physician; and was deeply versed in the Hebrew, Greek, and Latin languages. In his life and manners grave and chaste; in expression and familiar intercourse agreeable; patient of labour, candid, open, contented; and in all his actions, and the whole of his life, the truly Christian philosopher, who never 'lived to himself,' but to God, and for others." He died at Heidelberg, February 10th, 1576, in the 44th year of his age.(5)

(4) Le Long, I. p. 404.
Melch. Adami, Vit. Germ. Philos. p. 290. Heidelberg, 1615, 8vo.
(5) Melch. Adami Vit. Germ. Philos. *ut sup.*
Chalmers' Gen. Biog. Dict. XXXII. pp. 389, 390.

In 1579, an edition of Luther's *German* Bible was printed in folio, at Neustadt, in the Lower Palatinate, under the auspices of JOHN CASIMIR, the administrator of the Electorate Palatine; which was afterwards reprinted in 1587—8, in 4to., with *Prefaces, Summaries,* and *Marginal Notes,* by DAVID PAREUS, professor at Heidelberg. The *Summaries,* &c. of Pareus, were frequently reprinted with subsequent editions of Luther's translation.[6]

DAVID PAREUS, whose vernacular name was WANGLER, which according to the custom of the times, he exchanged for a Greek one of similar meaning; was born at Frankenstein, in Silesia, in 1548. He was at first bound apprentice to a shoemaker; but his talents induced his father, or according to others his master, to send him at the age of sixteen, to the neighbouring college-school of Hirchberg. Here he prosecuted his studies under the learned Christopher Schilling, rector of the college, from whom he imbibed principles relative to the doctrine of the real presence in the eucharist, which, differing from those of the Lutheran church, involved him in considerable difficulties with his father, who threatened to disinherit him. But having at length obtained his father's consent, on condition of supporting himself, he followed his friend and master Schilling, who had been invited by the elector Frederic III. to be principal of his new college, at Amberg, and arrived there in 1566. He was soon after sent to Heidelberg, with ten of his school-fellows, and continued his studies there with the utmost diligence and success, till 1571, when he was admitted into the ministry, and sent to exercise his functions in a village, called Schlettenbach; from whence he was soon recalled, to teach the third class at Heidelberg, and shortly after promoted to the second class; and in 1573, was made principal pastor of Hemsbach, in the diocese of Worms.

(6) Le Long, I. pp. 396, 397.

A few months after his arrival he married the sister of John Stibelius, minister of Hippenheim. In this situation he successfully promoted the doctrines of the Reformation, but on the death of the elector, Frederic III. in 1577, his son Louis, who was a zealous Lutheran, excluded from the churches in his dominions, all those ministers who had embraced the sentiments of Calvin, relative to the Sacrament of the Lord's Supper, among whom was Pareus, who retired into the territories of Prince John Casimir, the elector's brother. He was now chosen minister at Ogersheim, near Frankenthal, and three years afterwards removed to Winzingen, near Neustadt, where Prince Casimir had founded a school in 1578, and settled there all the professors who had been driven from Heidelberg. On the death of the Elector Louis, in 1583, the administration of the Palatinate devolving upon Prince Casimir, during the minority of his infant nephew, Pareus obtained the second chair in the college of Wisdom, at Heidelberg. He afterwards commenced author, by printing his "Method of the Ubiquitarian Controversy;" and his edition of the *German Bible;* the last of which occasioned a warm controversy, between him and James Andreas, an eminent Lutheran divine, of Tubingen. In 1591, he was made first professor in his college; and in 1592, counsellor to the ecclesiastical senate; in 1593, he was admitted doctor of divinity; in 1595, was appointed divinity professor in the Old Testament, in the university; and on the death of Tossanus, in 1602, succeeded to the chair of professor of divinity for the New Testament. In 1617, a jubilee was instituted in memory of the Reformation by Luther, which lasted for three days, during which, appropriate orations, disputations, poems, and sermons, were delivered; and Pareus having published some pieces on the subject, the resentment of the Jesuits of Mentz involved him in a controversy with them, which, however, does not appear to have been of long duration. After

this he resided for a short time at Anweil, in the dutchy of Deux-Ponts, near Landau, and at Neustadt; but returning to Heidelberg, he died there, June 15th, 1622; and was interred with the funeral honours of the university. His works, including his *Commentaries* on different books of the Old and New Testament, were published by his son, in 1647, in 4 vols. fol. The *Commentary upon St. Paul's Epistle to the Romans*, when published in 1617, gave such offence to James I. king of England, as containing some anti-monarchical principles, that he caused it to be burnt by the common hangman; the university of Oxford also condemned it; and Dr. David Owen, chaplain to the earl of Holderness, wrote a refutation of it.(7)

Towards the close of this century, an edition of Luther's *German* BIBLE in 4to. was undertaken under the auspices of CHRISTIAN I. elector of Saxony, at the instance of NICHOLAS CRELLIUS the chancellor, by JOHN SALMUTH, chaplain to the elector, who rewarded him with a donation of 500 crowns, on receiving from him the first part of the Bible. In this work Salmuth was assisted by URBAN PIERIUS, professor and pastor of Wittemberg; and DAVID STEINBACH, and CASPAR RUDELIUS, ministers. In this edition, which was begun in 1589, Luther's Prefaces to the Old Testament were omitted, and extracts from the Fathers on the excellency of the books of Moses, &c. inserted in their place; arguments were added from Tremellius, and also glosses from twelve different authors. The printing of this Bible had only proceeded to the end of the last book of CHRONICLES, when the death of the elector prevented its being completed. For Prince *Frederic William*, duke of Saxe-Altenburg, acceding to the administration of the electorate, the edition was suppressed, from the idea, that the sentiments of the *Crypto-Calvinists*

(7) Chalmers' Gen. Biog. Dict. XXIV. pp. 93—98. Nouv. Dict. Hist. VII. p. 40.

were favoured by the glosses, &c. The greater part of the copies appear to have been committed to the flames or destroyed. This Bible bears the date of 1593.[8]

Another edition of Luther's *German Bible* was published, in 1595, in 8vo. by THE DIVINES OF HERBORN, in which Luther's Prefaces were omitted, and marginal notes added. These notes containing sentiments different from those maintained by the zealous Lutherans, the edition was censured in 1598, by the faculty of theology in the university of Wittemberg.[9]

A Roman Catholic translation, also, of the BIBLE into *German*, was made by MELCHIOR BRUNIUS, a German priest, of St. Martins of Cologne, sometime previous to A. D. 1590, which, although not printed, was consulted by Ulemberg, in the translation which he afterwards published.[10]

In 1588, a translation of the Bible into the POMERANIAN tongue, a dialect of the Lower Saxony, was printed at Bardi, in 4to. by the order, and at the expense of BOGISLAUS XIII. duke of Pomerania. It is said to have been printed on good paper, with neat types, and accompanied with plates.[11]

A revision of the Bible in the dialect of the LOWER SAXONY was also published at Hamburgh, in 1596, in fol. with plates, by DAVID WOLDER, pastor of the church of St. Peter, in that city, author of an *Hebrew Donatus*, or "Introduction to Hebrew Grammar." In his Preface he informs us, that "he had observed with regret, that in the former translation of the Scriptures into the *Saxon* tongue, many places were incorrectly translated, and the style inelegant, and ungrammatical, from which he was induced

(8) Le Long, I. pp. 396, 397.
Clement, Bibliotheque Curieuse, III. pp. 398—402.
(9) Le Long, p. 397.
(10) Ibid, I. p. 375.
(11) Clement, Bibliotheque Curieuse, III. pp. 396—399.
Le Long, I. p. 399.

to attempt a more correct and elegant version." In this edition Wolder inserted the *Remarks* of *Bugenhagius*; and the *Summaries* of *Vitus Theodericus*; and divided the chapters into *verses*, instead of the paragraphs adopted in former editions. He also placed in the text, but in a different character, the celebrated passage 1 John v, 7, which was wanting in all the former editions of the *Saxon* Bible, made from Luther's German translation; and prefixed to the Old Testament a list of the books of the whole Bible, with the number of their chapters, in which the books of the New Testament are singularly divided into *Canonical* and *Apocryphal*, classing under the latter title, the *Epistle to the Hebrews*, the *Epistles of James and Jude*, and the *Apocalypse*.[12]

The same editor published a POLYGLOTT BIBLE, in 4 vols. folio, printed at Hamburgh, by Jacobus Lucius, in 1596, "in usum ecclesiarum Germanicarum, præsertim earum, quæ sunt in ditionibus Illustrissimorum Ducum Holsatiæ:" "for the use of the German churches, especially those in the dominions of the most illustrious the Duke of Holstein." It contains the *Greek* Septuagint version of the Old Testament, from the Venice edition of 1518; with the *Latin* versions of *Jerom* and *Pagninus*; *Beza's Latin* translation of the New Testament; and Luther's *German* version of the Old and New Testament, according to the edition of 1545. It bears the name of the *Hamburgh Polyglott*, and is frequently bound up with Hutter's *Hebrew Bible* of 1587.[13]

VALENTINE SCHINDLER, a native of Upper Saxony, professor of Hebrew in the university of Helmstadt, published an EPITOME BIBLIORUM, containing selections from the Old and New Testament, in six languages, viz.

(12) Clement, Bibliotheque Curieuse, III. pp. 401—404.
(13) Le Long, edit. Masch, pt. i. ch. iii. § ix. pp. 387, 388. Clarke's Succinct Account of Polyglott Bibles, p. 9. Liverpool, 1802.

Hebrew, Chaldee, Syriac, Greek, Latin, and German, printed at Wittemberg, 1578, 8vo. He was also the author of a *Pentaglott Lexicon*, of the Chaldee, Syriac, Arabic, and Rabbinical-Hebrew tongues, published after his decease, at Hanau, 1612, fol.[14]

JOHN DRACONITES, a native of Carolostad, in Franconia, who had studied the Hebrew under Paulus Fagius, and after having resided at Wittemberg, Marpurg, and Rostoch, had been invited by Albert, duke of Prussia, to accept of the bishoprick of Szamland, commenced a POLYGLOTT BIBLE, in the Hebrew, Chaldee, Greek, Latin, and German languages. To obtain leisure for the accomplishment of this favourite object, in which he was encouraged by the liberality of Augustus, elector of Saxony, he relinquished the emoluments and honours of his bishoprick, and retired to Wittemberg. In this university he pursued his labour, and according to Le Long, published the book of GENESIS, (or part of it,) the PSALMS, the book of PROVERBS, and some of the MINOR PROPHETS; and translated some books of the *Old Testament* out of *Hebrew* into *Latin*. He died before the *Polyglott* was finished, in 1566, at an advanced age. From the preface to the Prophecy of ZECHARIAH, printed at Wittemberg, 1565, fol., it appears that the learned editor had been occupied thirty years in this work.[15]

The facility with which ELIAS HUTTER, another learned German, compiled, and the rapidity with which he published *Polyglott editions* of the whole, or parts of the Holy Scriptures, forms a contrast with the cautious and tardy procedure of Draconites. ELIAS HUTTER was a Protestant divine, born at Ulm, in 1553, and became professor of Hebrew at Leipsic. In 1587, he published

(14) Le Long, edit. Masch, pt. i. ch. iii. sec. 40. p. 423.
(15) Melch. Adami, Vit. Germ. Theolog. pp. 405—407.
Le Long, *Index Auctor*, I. p. 554, Paris, 1723, fol.
Le Long, edit Masch, I. ch. iii. pp. 388—390.

a HEBREW BIBLE, printed by Jacobus Lucius, at Hamburgh, in fol.; and remarkable for its ingenious and useful plan; the *radical* letters being printed with *solid* and black, the *servile* with *hollow* and white types; and the *quiescent*, or deficient letters, in smaller characters above the line, thus exhibiting the *radix* of every word. This Bible was afterwards frequently united to *Wolder's Polyglott*, with a new title-page prefixed, which has occasioned several mistakes of bibliographers, respecting the Polyglott works of our author. After the publication of his Hebrew Bible, Hutter formed the design of compiling a Polyglott work which should contain several of the most important modern as well as ancient versions of the Scriptures; but whether the Old or the New Testament was first committed to the press, is uncertain. Clement says he commenced with the NEW TESTAMENT. A serious difficulty, however, presented itself; he had no copy of a Hebrew version; and except the Basil edition of St. Matthew's Gospel, could obtain none either from public libraries, or from any private collection, though he offered considerable sums of money for one. (Cujus copiam nec in ulla Bibliotheca nec ab ullo hominum, etiamsi multis millibus aureorum redimere voluerim, nancisci potui.) He therefore engaged in the work himself, and by indefatigable application, finished a *Hebrew* translation of the *New Testament* in the short space of one year, (*integrum Novum Testamentum*, à capite ad calcem in linguam sanctam divino fretus auxilio, convertendum suscepi - - -. Converti, correxi, onera domestica, et rei familiaris sustinui, *annuo* temporis spacio ξυνθεσω absolvi.) Having completed this translation, he printed his New Testament, in 12 languages, at Nuremberg, in 1599—1600, in 2 vol. fol.

The first volume contains the *Gospels* and the *Acts of the Apostles*; and the second, the *Epistles of St. Paul*, and the *rest* of the New Testament. The *Syriac*

version, in this work, was taken from Tremellius's second edition, printed 1569, with certain additions by the present editor; the *Hebrew* was Hutter's own translation; the *Latin* was the Vulgate version; the *German*, the translation of Luther; the *Bohemian* was copied from the edition of 1593; the *Italian* from the Genevan version of 1562; the *Spanish* from the translation of Cassiodorus Reyna, printed in 1562; the *French* from the Genevan revision of 1588; the *English* from the Great Bible of 1562, or some similar edition; the *Danish*, not as Le Long affirms, (tom. I. p. 45, edit. 1723,) from the edition of 1589, but from that of 1550, "as the most superficial collation shows," says Dr. Henderson, "and as may be seen from Hutter's own declaration respecting 1 John v. 7, in his list of the passages which he had altered, prefixed to the second volume. 'The passage,' he says, 'was omitted both in the *German* and the *Danish* language,' which could not have been affirmed had the Bible of Frederic II. been lying before him." The *Polish* translation is taken from the edition of 1596.

Unfortunately the critical talents of Hutter were much inferior to his pious zeal, which led him to translate and insert in the different versions, whatever he regarded as defective in the copies which he possessed, particularly the *Syriac*, which wanted the four "General Epistles;" and the relation of "the Woman taken in Adultery." He also in some places interpolated the original text itself, where he conceived the expression to want perspicuity; thus, according to Dr. Henderson, Acts XX. 28. 'to feed the church of [the Lord, and] God [Jesus Christ] which he hath purchased with his own blood,' is the Text exhibited in all the languages, the original itself not excepted." These unhallowed liberties taken with the Word of God, can never be too strongly reprehended; and in this instance "afford a mortifying but instructive lesson to such as undertake the defence of a cause they do not understand:

and show the small worth of this Polyglott in a critical point of view." Another edition of this work was published at the same time, in 4to.; and in 1602, his NOVUM TESTAMENTUM HARMONICUM appeared, printed at Nuremberg, in 4to., in the Hebrew, Greek, Latin, and German languages. In this New Testament, the Hebrew is printed with the usual characters, and not as in the former editions with *hollow* types. He also published "LECTIONES EVANGELIORUM ET EPISTOLARUM ANNIVERSARIÆ, Ebraice, cum radice, literis servilibus et Latine lectione, Græce, Latine, et Germanice." Norimberg 1601, 8vo.[16]

Having completed the *New Testament* in *twelve* languages, Hutter then, if he had not previously, formed the design of also publishing the *Old Testament* in 6 or 12 languages, with the requisite grammars, and lexicons, &c. and of adding another *New Testament* in 12 more languages, viz. Arabic, Ethiopic, Moscovitic, Hungaric, &c. He commenced with the *Old Testament*, and published four different copies at the same time, each containing 6 languages, but differing only in one of them; thus the first contained the Old Testament in the Hebrew, Chaldee, Greek, Latin, German, and *Slavonian* languages; the second the same, except the *Slavonian*, which was exchanged for the *Italian*; the third had the *Saxon* instead of the *Italian*; and the fourth the *French*, in the place of the *Italian*. These *sextuple* editions of the OLD TESTAMENT were printed at Nuremberg, in 1599, in folio, but were never finished, being carried no farther than the book of *Ruth*. This project not having succeeded, the design of printing the New Testament, in 12 additional languages, appears to have been relinquished, the expense being great, and most probably devolving upon the editor himself. Some parts of the Old and

(16) Henderson's MS. Hist. Clement, Biblio. Curieuse, IV. pp. 184—8. Le Long, I. pp. 45, 46. Paris, 1723. and edit. Masch, pt. i. ch. iii. pp. 390—392, 416.

New Testament were published separately, among which Le Long and Masch mention the *Prophecy of* ISAIAH, in *Hebrew, Greek,* and *Latin,* Norimberg, 1601, 4to.; MALACHI *in Hebrew, Chaldee, Greek, Latin,* and *German,* Norimberg, 1601, 4to.; the PSALMS, in *Hebrew, Greek, Latin,* and *German,* Norimberg, 1602, 8vo.; and the GOSPELS of St. MATTHEW and St. MARK, in *Syriac, Italian, Hebrew, Spanish, Greek, French, Latin, English, German, Danish, Bohemian,* and *Polish,* Norimberg, 1599—1600, 4to. Hutter died at Nuremberg, but in what year is uncertain.[17]

Beside the Lutheran and other *Christian* translations of the Scriptures into the *German* language, there were others made by *Jews,* if not of the whole, yet of parts of the Old Testament. In 1542, a German translation of the PENTATEUCH and MEGILLOTH, or *Ruth, Esther, Ecclesiastes, Lamentations,* and *Solomon's Song,* was printed in Hebrew characters, in folio, at Cremona, in Italy. The author of this translation is not certainly known, but it has been attributed, with some probability, to ELIAS LEVITA, a celebrated Jewish grammarian, a native of Germany, but who passed the greater part of his life at Rome and Venice, where he taught Hebrew to many of the learned of these two cities, and even to some cardinals. He published various grammatical and Masoretical works, which gained him high reputation as a judicious and learned critic, and in which he defended the opinion that the Hebrew *Vowel Points* were of modern invention. The other Jews censured him so severely for teaching the Christians the Hebrew language, that he was obliged to prove formally, that a Jew might do it with a good conscience. He died in 1549.[18]

The PENTATEUCH, MEGILLOTH, and HAPHTAROTH, or lessons selected out of the *Prophets,* and read in the

(17) Le Long, edit. Masch, pt. i. ch. iii. § 11, pp. 390—393. Clement, *ut sup.* Chalmers' Gen. Biog. Dict. XVIII. p. 373.
(18) Le Long, I. p. 407; et *Index. Auctor.* p. 555. Chalmers, XIII. p. 105.

synagogues, translated into German, by MICHAEL ADAM, were printed in Hebrew characters, at Constance, in Switzerland, in 1544, 4to., with a *Preface* by PAUL FAGIUS. Another edition was printed in folio.

MICHAEL ADAM was a converted Jew, who, after his conversion, was admitted a citizen of Zurich. He translated the six books of *Josippus ben Gorion's* "Wars of the Jews," into German, and printed them in Hebrew letters, at Zurich, in 1546, 4to. His translation of the PENTATEUCH, &c. is said to have been printed without his name, lest the Jews should contemn it, because he undertook it for gain. He died after A. D. 1550.[19]

PAUL FAGIUS printed the *First four Chapters of* GENESIS, at Constance, 1543, 4to., according to the Jewish German translation. The books of EXODUS, JOSHUA, EZEKIEL, and SOLOMON'S SONG, in *German*, were printed in Hebrew characters, at Prague, 1553, 4to. Some separate books of the *Old Testament*, in German, were published also by R. R. NATHAN F. ELIEZER MICHOL, MARDOCHÆUS, F. JACOB, and others.[20]

Whilst the German Jews were thus promoting the knowledge of the *Old Testament*, by means of these translations, the German Christians attempted to introduce the *New Testament* to the notice of the ancient people of God, by means of vernacular versions expressed in Hebrew characters. The first NEW TESTAMENT of this kind was printed at Cracow, in German Rabbinical letters, in 1540, in folio. It follows Luther's translation, and contains all the books of the New Testament, except the "Revelation." It is said to have been the work of JOHAN HERSUGE, a converted Jew.[21] This was followed by FIVE BOOKS of the New Testament, in German,

(19) Wolfii Biblioth. Heb. I. p. 758 : et II. p. 455.
Le Long, I. pp. 407, 408.
(20) Le Long, *ubi sup.*
(21) Wolfii Biblioth. Heb. pars. 2. lib. 2. p. 459.
Le Long, I. p. 408.

printed in Hebrew characters, at Strasburg, in 1592, 8vo. The *Five Books* were the GOSPELS OF ST. LUKE, and ST. JOHN; the ACTS OF THE APOSTLES; and the EPISTLES TO THE ROMANS, and HEBREWS; to which were added some few passages from Chap. I. and II. of the GOSPEL OF ST. MATTHEW: Le Long is therefore mistaken in supposing that this edition included the "Four Gospels." The author was ELIAS SCHADÆUS, a German pastor, of the church of Strasburg. He died A. D. 1593. To this version, which is also chiefly taken from that of Luther, is added a tract on the conversion of the Jews, entitled "Mysterium S. Pauli ad Romanos, cap. II. de conversione Judæorum explicatum et pro concione propositum. Argentorati per Schadæum, Ecclesiasten et Professorem; cui in fine additur instructio de ratione scribendi Hebræo-Germanica."[22]

The endeavours of the Christians to disseminate the Gospel among the Jews were not limited to these Jewish German versions, but were aided by translations of the *whole* or *separate parts* of the New Testament, into the HEBREW language. HUTTER'S version, published in his Polyglott New Testament, in 1599, has been already mentioned. It was subsequently published in the *Polyglott New Testament* of 1602; and by the learned WILLIAM ROBERTSON, an Englishman, Lond. 1661, 8vo., but the greater part of the edition was consumed in the burning of London. In 1798, the Rev. *Richard Caddick*, a pious English clergyman, republished Robertson's corrected edition, accompanied with the English version, in 3 vols. 12mo.[23]

Hutter's translation is usually accounted the first in order of time, but Freherus affirms that ERASMUS Os-

(22) Wolfii Biblioth. Heb. pars. 2. lib. 2. p. 459.
Le Long, I. p. 396; et *Index Auctor.* p. 580.
(23) Clarke's Bibliog. Dict. VI. pp. 217, 218.
Le Long, I. p. 81.

WALDUS SCHRECCEFUCHSIUS, or SCHRECKENFUCHSIUS, translated the New Testament into Hebrew, at an earlier period, and was the first who translated it into that tongue. This learned German was born in 1511, and after studying at the universities of Ingolstadt, Leipsic, and Basil, established a school at Memmingen, in Suabia, under the sanction of the magistrates of the city. From thence he removed to Tubingen, where he taught Hebrew, with great applause; and, in 1541, was called to the professor's chair at Friburg, in Brisgaw, where, after the example of his preceptor Munster, he devoted himself to the Hebrew, and the mathematics. He died in 1579, at the age of sixty-eight. He was the author of a Latin translation of the Targum on the *Canticles* and *Ecclesiastes*, and several other learned works, beside his Hebrew version of the New Testament.[24]

The GOSPEL OF ST. MATTHEW, in Hebrew, was published by SEB. MUNSTER, Basil, 1537, fol. This work, Munster dedicated to Edward VI. king of England; and annexed to it certain tracts in answer to the objections of the Jews against Christianity, with the articles of the Christian and Jewish faith. The learned editor professes to have taken his translation from an ancient, but mutilated MS., the deficiencies of which he has supplied. This version was reprinted at Basil, in 1557, 1580, and 1582, in 8vo. with the addition of an *Hebrew* translation of the EPISTLE TO THE HEBREWS; except that in some of the copies of the edition of 1582, this Epistle is wanting. An edition of Munster's version of ST. MATTHEW'S GOSPEL was published at Paris, 1551, 8vo. by JOHANNES QUINQUARBOREUS, or *Jean Cinquarbres*; who annexed the *seven* PENITENTIAL PSALMS, the CXIX. PSALM,

(24) Freheri Theatrum Viror. Erudit. II. pt. iv. p. 1474. Norib. 1688, fol.
Wolfii Biblioth. Heb. pt. ii. sec. 5. p. 417.
Le Long. I. p. 91; et *Index Auctor.* p. 581.

the PRAYER OF DANIEL, and the TEN COMMANDMENTS. This learned editor was professor of Hebrew and Syriac, in the college of France, and dean of the royal professors, which high office he held at the time of his death, in 1587. He was the author of an *Hebrew Grammar*, printed in 1546; and of a Latin translation, with notes, of the *Targum of Jonathan ben Uziel, on Jeremiah*, published in 1549, and again in 1556, 4to, with additions, and the title *Targum in Osean, Joelem, Amosum*, &c.[25]

Another version of ST. MATTHEW'S GOSPEL was published at Paris, 1555, 8vo. by JEAN DE TILET, (in Latin *Johannes Tilius,)* bishop of Brieux, and afterwards of Milden, who brought the MS. from Italy; and accompanied with a Latin translation by JEAN LE MERCIER, (in Latin *Johannes Mercerus,)* professor of Hebrew, in the Royal College of Paris. He was a native of Usez, in Languedoc, and his literary knowledge was immense. He published *Lectures on Genesis, and the Prophets*, Genev. 1598, fol. *Commentaries on Job, Proverbs, Ecclesiastes, and the Canticles*, 1573, 2 vols. fol. *Tables of the Chaldee Grammar*, Paris, 1550, 4to. All written in Latin, beside Latin translations of the *Targum of Jonathan ben Uziel, on the Minor Prophets;* and the Chaldee Paraphrase of the book of *Ruth*. He died in 1572.[26]

An *Hebrew* version of ST. MATTHEW'S GOSPEL had been undertaken, by ANT. MARGARITAM, a converted Jew, so early as 1553, of which he published the *first two chapters*, and the first *six* verses of the *third chapter*, in connection with a Psalter; but not meeting with encouragement, the design was relinquished.[27]

(25) Clarke's Bibliog. Dict. VI. pp. 219, 220.
Chalmers' Gen. Biog. Dict. XXV. p. 454.
(26) Marsh's Michaelis, III. pt. i. p. 201.
Le Long, I. p. 82.
Chalmers' Gen. Biog. Dict. XXII. p. 69.
Clarke's Bibliog. Dict. VI. p. 220.
(27) Ibid. VI. *ut sup.*

The GOSPEL OF ST. MARK was translated into *Hebrew*, by WALTHER HERBST, and printed at Wittemberg, 1575, 8vo.[28]

The GOSPEL OF ST. LUKE was published in *Hebrew*, by FRIDERICUS PETRUS, a German, and the Lutheran pastor of the church of Brunswick, and printed at Wittemberg, 1574, 8vo. The same author also published the ANNIVERSARY GOSPELS, read in the Lutheran churches, Antwerp, 1581, 8vo.[29]

The ANNIVERSARY GOSPELS, were published in *German*, *Latin*, *Greek*, and *Hebrew*, by JOHN CLAY, *(Johannes Claius,)* Leipsic, 1576, 8vo. Editions were also printed in 1578, 1586, and 1665. The *Latin* was taken from Erasmus's version; the *Hebrew* was the editor's own translation. The learned editor, who was born at Herzberg, was rector, first of the school of Goldberg, and then of Nordhausen; and afterwards became minister of Bendeleb. He is said to have translated several other works into *Hebrew*, among which were *Luther's Catechism*, and the *Augsburg Confession of Faith*.[30]

The ANNIVERSARY EPISTLES, as read in the Lutheran churches, were published in *Hebrew*, *Greek*, *Latin*, and *German*, with brief notes, at Leipsic, 1586, 8vo. The *Hebrew* translation was formed from the Greek and Syriac, by the editor, CONRAD NEANDER, of Bergen, a Lutheran.[31] The earliest attempts of this kind seem to have been the publication of the LORD'S PRAYER and MAGNIFICAT, Tubing, 1513, 4to.; by MATTHEW ADRIAN, a Spanish converted Jew; and the TEN COMMANDMENTS, the LORD'S PRAYER, the APOSTLES' CREED, and certain prayers in honour of the Virgin Mary, by JOHN BOESCHENSTEIN,

(28) Clarke's Bibliog. Dict. *ut supra*.
(29) Wolfii Biblioth. Heb. p. ii. sec. 5. p. 418.
Le Long, edit. Masch, pt. ii. vol. I. sec. 1. p. 12.
(30) Le Long, edit. Masch, pt. i. ch. iii. pp. 413. 415.
Clarke's Bibliog. Dict. VI. p. 221.
31) Le Long, I. p. 47; et *Index Auctor*. p. 572.

dedicated to Reuchlin, printed at Augsburg, in 1514, 4to.[32] Some few other publications of a somewhat similar nature are noticed in Masch's edition of Le Long's *Bibliotheca Sacra*, pt. ii. vol. I. sec. 1. pp. 15. 21.

These attempts to spread the knowledge of the Gospel among the Jews, however laudable in their design, were, nevertheless, far inferior in point of real utility to the Biblical labours of other eminent critics, among whom TREMELLIUS and JUNIUS are deservedly enumerated.

IMMANUEL TREMELLIUS was born at Ferrara, in Italy, in 1510. His father was a Jew, who educated him with such care as to render him famous for his knowledge of the Hebrew language. He was converted to Christianity, first as a Roman Catholic, by Cardinal Pole, and then as a Protestant, by the celebrated Peter Martyr, with whom he visited Lucca, where he resided for some time and taught Hebrew. At length quitting Italy altogether, he went to Germany, and settled at Strasburg; but during the reign of Edward VI. came over to England, where he obtained the friendship of the Archbishops Cranmer and Parker; and taught Hebrew at Cambridge. On the death of Edward VI. he returned to Germany, and under the auspices of Wolffgang, Duke of Deux Ponts, taught Hebrew in the school at Hornbach. Afterwards, on the invitation of the elector Palatine Frederic III., he accepted the situation of Hebrew Professor, in the university of Heidelberg. In 1569, Tremellius published an edition of the SYRIAC NEW TESTAMENT, in folio, taken from that of Albert Widmanstadt, collated with a Syriac MS. with which he was favoured by the elector Frederic, from the Heidelberg library. This edition, which was printed in Hebrew letters, by Henry Stephens, at Geneva, was accompanied with a *Latin* version of the Syriac, by Tremellius; and also with the *Greek* text, and Beza's *Latin* version. It is dedicated to *Elizabeth*, Queen of England; and has a useful Chaldee and Syriac Grammar,

(32) Le Long, edit. Masch, pt. ii. vol. I. sec. 1. p. 16.

at the end. After the completion of this work, Tremellius, with the assistance of Francis Junius, undertook a translation of the OLD TESTAMENT into LATIN; which was published in parts, as the learned translators proceeded in their important labours. The first part, containing the *Pentateuch*, with scholia, or short notes, was printed at the office of And. Wechelius, at Francfort-on the-Maine, in 1575, in folio; the second part, comprising the *Historical Books*, was printed in 1576; the third, including the *Poetical Books*, in 1579; and the fourth, containing the *Prophetical Books*, in the same year, 1579. Junius added the *Apocrypha*, with short notes; and the whole was published together, with the general title, "Testamenti veteris Biblia Sacra, &c." 1579. An edition of this version, accompanied with Tremellius's translation of the New Testament from the Syriac, was printed at London, in 1580. Another edition was published in London, in 1581; and a third, in 1585, in both which Tremellius's version of the New Testament was exchanged for that of Beza. Tremellius's translation of the *Old Testament*, especially as subsequently revised by Junius, was for many years the most popular *Latin* version in use among the Protestants; and numerous editions of it issued from the press in different countries. Tremellius afterwards removed to Metz, where he had married, when he came out of Italy; and from thence went to Sedan, at the request of the duke of Bouillon, who appointed him Hebrew professor in his new university, where he died, in 1580, in his 70th year. He was the author of a *Latin* translation of HOSEA, Heidelberg, 1563, 8vo.; and of a translation of the TARGUM on the MINOR PROPHETS, 1567, 8vo. He also published Martin Bucer's *Prælectiones in Epistolam Pauli ad Ephesios*.[33]

(33) Melch. Adami Vit. Theolog. Exter. pp. 142, 143. Franc. 1653, 8vo. Le Long, edit Masch, pt. ii. vol. I. sec. 4. pp. 83. 101; et pt. ii. vol. III. cap. iii. sec. 1. pp. 459—463. Le Long, II. p. 993, Walch. Bib. Theol. IV. cap. viii. p. 134. Chalmers, XXX. p. 17.

Francis Junius, or Du Jon, was of a noble French family, and born at Bourges, May 1st, 1545. In his childhood he suffered much from various diseases, which occasioned him to receive the more early part of his education at home, under the immediate tuition of his excellent father. At thirteen years of age he commenced the study of the law, and after about two years, was sent to Lyons, where he continued his pursuits under Bartholomew Anneau, president of the college. Whilst resident in this city, he unhappily imbibed principles of infidelity; but was delivered from them by a most gracious interposition of Divine Providence, which, at the same time, appears to have formed the future bias of his mind; and is thus narrated by himself: "My father, who was frequently reading the New Testament, and had long observed with grief the progress I had made in infidelity, had put that book into my way, in his library, in order to attract my attention, if it pleased God to bless his design, though without giving me the least intimation of it. This New Testament, thus providentially laid before me, I open, deeply engaged in other thoughts. At the very first view, that most august chapter of John the Evangelist and Apostle, '*In the beginning was the Word, &c.*' presents itself to me. I read part of the chapter, and reading, am so affected with it, that I am suddenly struck with the divinity of the argument, and the majesty and authority of the composition, as very far surpassing the highest flights of human eloquence. My body shuddered: my mind was overwhelmed: and I was so agitated the whole day, that I scarcely knew who I was. Thou didst remember me, O Lord my God, according to thy boundless mercy, and didst receive the lost sheep into thy flock! From that day that God wrought so mightily in me by the power of his Spirit, I began to have less relish for all other studies and pursuits, and bent myself with greater ardour and attention to every thing which

had relation to God."—The conversion of the son from infidelity afforded no small delight to the father, who, on his intimation that he wished to change the course of his studies, acquiesced in his wishes, and permitted him to set out for Geneva. Being disappointed of the remittances he expected, through the troubles occasioned by the war just commenced, he could only obtain a *Bible*, *Calvin's Institutes*, *Beza's Confession*, and *Cevallerius's Hebrew Grammar*; and was at length reduced to work as a day-labourer at the fortifications of the city, alternately labouring and studying. But being recognised by a poor man, whose mother, when a widow with a large family, had lived near the parents of Junius, and been relieved by them, he gratefully offered him assistance, and received him into his cottage, for near seven months, until the war being terminated, Junius obtained the necessary pecuniary aid. He shortly after received an order from his father to discharge his debts, and return home; but before he reached Bourges his father was cruelly murdered, and he returned to Geneva. He now commenced a school, which he continued till 1565, when he was made minister of the Walloon church, at Antwerp. But the tumultuous conflicts between the Protestants and Papists, soon obliged him to withdraw into Germany. At Heidelberg, the Elector Frederic III. received him graciously; and after having visited his mother, who was still living, he became minister of the church of Schoon. Whilst he held this situation, he was sent by the elector to the prince of Orange's army, in 1568, and continued chaplain to that prince till the troops returned into Germany, when he resumed his church. In 1573, his patron, the elector, appointed him coadjutor of Tremellius in the *Translation* of the *Old Testament*, which occasioned his removal to Heidelberg. He afterwards read public lectures at Neustadt, till Prince Casimir, administrator of the electorate, gave him

the divinity professor's chair at Heidelberg. He returned into France with the duke of Bouillon, and paying his respects to Henry IV., that prince sent him upon some mission into Germany. Returning to give an account of his success, he was invited, as he passed through Holland, to accept the chair of the divinity professor at Leyden, which, with the permission of the French ambassador, he accepted in 1592, and filled with great reputation till 1602, when he died of the plague, in the 57th year of his age. He was married four times, and by his third wife had a son, called by his own name, *Francis*, who was the celebrated author of the "Etymologicon Anglicanum," &c. The elder Junius not only assisted Tremellius in the translation of the OLD TESTAMENT into *Latin*, added to it a translation of the APOCRYPHA with Notes, and afterwards revised the whole *four* times; but also translated the ACTS OF THE APOSTLES, and ST. PAUL'S EPISTLES, from the *Arabic* into the *Latin*, 1578, 8vo.; compiled an *Hebrew Grammar* and *Lexicon*; republished the *Index Expurgatorius* of Arias Montanus; and published various learned works on Biblical and philological subjects, of which Melchior Adam has given a list, in his *Decades duæ continentes Vitas Theologorum Exterorum Principum, &c.* pp. 201, 202. Francofurt, 1653, 8vo.[34]

The general state of *Germany*, during a great part of this century, was such as might be expected from the discordant views of the princes who governed the different states of which it was composed, and from the attachment of the emperors to the church of Rome. Papists and Protestants contended against each other, not only with the pen, but with the sword; the papists to crush what they deemed the dangerous doctrines of Luther, and the other reformers; the protestants to

(34) Melch. Adami Vit. Theolog. Exteror. pp. 192—202.
Toulmin's Memoirs of Faustus Socinus, p. 394.
Chalmers' Gen. Biog. Dict. XIX. pp. 196, 197.

defend the inalienable rights of conscience. In both cases the spirit of piety was too frequently forgotten in the spirit of party, and unauthorized acts of severity and violence. Yet the candid observer must confess, that the reformers were driven to acts of desperation by the unrelenting cruelty of the partisans of Rome, who tortured and sacrificed them for worshipping God according to the dictates of conscience; and whom no concessions could satisfy, without the absolute renunciation of sentiments, on which they founded their hopes of everlasting felicity. The opposition of the papists to the friends of the Reformation, when exercised by the ecclesiastical or secular authorities, in a milder and more private manner than by the soldiery in the field of battle, or in the ravages of war, was still so infuriated, as to be justly dreaded by those against whom it was directed, and whose dignities, property, liberty, and life were constantly endangered. To record the various edicts, bulls, and proclamations issued against the advocates of truth, and to narrate the consequent sufferings and sacrifices of the martyrs and confessors of Jesus Christ, is the province of the ecclesiastical historian; but a single instance, connected with the object of the present work, will suffice to characterize the nature of the Romish persecutions in Germany at this period. Peter Paul Vergerius, usually called the *younger*, to distinguish him from another learned man of the same name, who flourished in the preceding century, was born at Justinopolis, (now Capo d'Istria,) a town situated in the Adriatic sea. His skill in jurisprudence and Catholic divinity recommended him to the notice of Pope Clement VII. who employed him as his legate at the diet of Augsburg, in 1530, and entrusted him with ample powers. The ability which he displayed on this occasion, and his absolute devotion to the interests of the papal see, occasioned him to be chosen the pope's ambassador to Germany. On the death of Clement VII.

Vergerius was recalled, but after consulting on the affairs of the empire, was sent back by Paul III.; and after employing all the subtilty of the politician, to forward the schemes of the pontiff among the princes of Germany, visited Wittemberg with a design to influence, if possible, the mind of the great reformer himself. But the inflexible integrity of Luther was proof against all the attempts of Vergerius, who returned to Rome with the mortifying intelligence, that several of the objects of his mission had failed, and that the only remedy against the Lutheran heresy was to suppress it by force, which George, duke of Saxony, had declared the emperor and the pope ought immediately to attempt. The pope listened to the advice, and dispatched Vergerius to the emperor, who was, at that time, at Naples, to induce him to engage in this summary method of settling the controversy by arms; but without the success which the pontiff had expected. Vergerius, however, was made bishop of Modrusch, and soon after of Justinopolis. In 1541, he was sent to the diet at Worms, where he composed and printed an *Oration on the Unity and Peace of the Church*, in which he principally argued against summoning a general council. After his return from the diet, the pope thought to reward his services by creating him cardinal; but was prevented by a rumour, that from his long residence among the Germans, he was become a favourer of the doctrines of Luther. When Vergerius heard the cause of his disappointment, he was utterly astonished, and in order to purge himself from the aspersion, withdrew to his own country, and commenced a work against the reformers, which he entitled, *Adversus Apostatas Germaniæ*, "Against the Apostates of Germany." But whilst he was engaged in carefully perusing the books of his adversaries, and seriously examining their arguments for the purpose of confuting them, he found himself overcome by the cogency of

their reasoning, and the decisive nature of their defences; so that relinquishing all hope of a cardinal's hat, he went to ask advice of his brother, JOHN BAPTISTA, bishop of Pola. His brother was at first alarmed and distressed, and deeply deplored his condition, but having, at his earnest request, diligently examined the Scriptures, and investigated the points in dispute, especially the grand doctrine of justification, he concluded the popish tenets to be false. The two prelates encouraging each other, soon began to preach to the people of Istria, the truths of the Gospel according to the views they had adopted; and enforced upon their hearers the necessity of a purer worship than that to which they had been accustomed. Their doctrines and their zeal quickly raised a host of adversaries against them, especially among the *Observantine* monks, who informed the inquisitors, the chief of whom was Hannibal Grisonio, and his associate, Jerom Mutio, who afterwards wrote an invective against Vergerius. These agents of the inquisition sounded the alarm, and vigorously endeavoured to stop the progress of the anti-papistical opinions. At Pola and Justinopolis, Grisonio rushed into the citizens' houses, and searched for prohibited books; then ascended the pulpit, and excommunicated all who did not inform against those who were suspected of favouring the doctrines of Luther; promising, however, an easier penance to those who should repent, and voluntarily ask pardon; but threatening those with the flames who, concealing their crime, should be afterwards accused by others. Not content with public denunciations of punishment against heretical characters, Grisonio pursued the same system in private, visiting from house to house, and hurling the thunders of the Vatican against all who maintained any sentiments contrary to the authorized dogmas of the Roman Catholic church. Many persons, terrified by the threats of the inquisitors, came and accused them-

selves, for fear of being accused by others, and so completely panic struck were the people, that some of them strove who should inform most, without regard to kindred, friendship, or obligation, the son not sparing the father, the wife the husband, nor the tenant his lord and master. Of those who confessed their crime, the richer classes were permitted to acknowledge their error privately, but the poor were forced to do it publicly; and those *who had read the New Testament in the vulgar tongue*, were strictly charged to do so no more for the future. This procedure of Grisonio was succeeded by frequent sermons against Vergerius, who was declared to be the occasion of the judgments which had befallen the land for several years; and advising the multitude to stone him, and his followers, as the best method of averting the calamities which threatened their country. Vergerius was therefore obliged to escape for his life, and take refuge in Mantua, under the protection of Cardinal Hercules Gonzaga, his intimate friend; but even here the enmity of his inveterate adversaries pursued him, and the remonstrances of the papal court obliged Gonzaga to withdraw his protection. He then presented himself at the council of Trent, with the intention of defending himself from the calumnies of his enemies, but the pope's legate was enjoined not to admit him into the council. Thus driven from Trent, he went to Venice, and from thence to Padua, where he met with the unfortunate Francis Spira, whose despair and awful death made a powerful impression on his mind, and determined him to become a voluntary exile, that he might not be under any temptation to deny the truth. He therefore went and settled among the Grisons, and for some years preached the Gospel there and in the Valteline, till at length he was invited by Christopher, duke of Wurtemberg, to Tubingen, where he died October 4th, 1566. Most of his writings were published occasionally in pamphlets, for the more

general circulation of them amongst the people. Schelhorn, in his *Amœnitates Literariæ*, tom. v. p. 242. &c. has mentioned the titles of several.

The persecutions experienced by the Protestants were extended to the NETHERLANDS, by the Emperor, (Charles V.) who issued the most severe edicts against them. In 1550, one was published in Flemish and French against those who had embraced, or countenanced the doctrines of Luther, in which the emperor "strictly charged and commanded, that no one, of whatever rank or quality he might be, should presume to keep, buy, or distribute, any of the books of *Luther*, *Oecolampadius*, *Zuingle*, *Bucer*, *Calvin*, or generally, any books that have been published within these thirty years, without the authors' names, as in the catalogue of the divines of Louvain is contained more at large: That no one should receive secret conventicles into his house: That no one should privately or publicly dispute about *Holy Scripture*, especially about difficult and obscure passages, nor take upon him to interpret them, unless he were a divine, authorized by some approved university:" and commanding, that those who should act contrary to this law, "should be punished as seditious persons, and disturbers of the public peace; the men by the sword, and the women by being buried alive in the earth, if they forsook their error; but if they continued stubborn, by being burnt: and that whatever punishment they suffered, their goods should be confiscated." It was further added with other injunctions, "That printers and booksellers should not print, publish, sell, or disperse, any religious book, or pamphlet, without a license; and that all booksellers should have the catalogue of the books rejected by the university of Louvain, hung up in their shops, that having it before them, neither they, nor the buyers might pretend ignorance; and also should keep a catalogue of their own books, under pain of forfeiting a hundred ducats."

The publication of this edict created universal alarm, especially among the German and English merchants, many of whom traded in the emperor's towns and provinces, particularly Antwerp. Numbers shut up their shops, and prepared for immediate departure. But the common council, and private citizens of Antwerp, dreading the losses which would result from carrying the law into execution, appealed to the Queen Mary, their governess, and obtained the suspension of an edict, which would otherwise have ruined their commercial interests.[35]

Towards the close of the year 1555, the emperor assembled the states of the Netherlands, at Brussels, and formally resigned the government of that country to his son Philip. At the commencement of the ensuing year, (1556,) Mary, queen of Hungary, delivered up to him the regency, with which she had been entrusted by her brother, the emperor, during the space of twenty-five years; and about the same time, Charles also abdicated the throne of Spain, in favour of his son, who assumed the title of Philip II. No sooner, however, had this prince obtained the government of the Netherlands, than he issued a placard, by which he confirmed all the laws against heretics which had been published against them by his father; and endeavoured by the same edict, to introduce the Spanish inquisition; but the city of Antwerp, and the other great towns of Brabant, by spirited remonstrances, prevented its being carried into effect.[36]

The conduct of the clergy at this period rendered them the subjects of satire, and dramatic representation, and the poets and orators of the Netherlands exposed their vices and cruelty to abhorrence and contempt, by poetical and scenic appeals to the passions of the multitude. The people were pleased, and even the nobles did not disapprove. But Philip II. more from an attachment to

(35) Sleidan's Hist. of the Reformation, B. xxii. pp. 497, 498.
(36) Abridgment of Brandt's Hist. of the Reformation, I. p. 80.

the Romish hierarchy, than from a conviction of the general impropriety of subjecting religion to dramatic exhibition, published a placard, in 1559, prohibiting those farces, plays, songs, ballads, &c. in which the affairs of the church, or of religion, were mentioned; and ordering that "stage plays," designed for the honour of God, and of the saints, or for the entertainment of the people, should be examined by the most eminent clergymen, or the magistrates of each town.[37] Measures were also adopted, for preventing the circulation of books and tracts favourable to the doctrines of the Reformation; and by a placard issued on the 29th of March, 1562, "the officers were ordered not only to visit the houses of booksellers, but likewise diligently to take care that no pedlars went about with books for sale, and to search their packs, and among their other wares for them."[38]

In the mean time, the BELGIC or DUTCH BIBLE had been revised both by Catholic and Protestant editors. NICHOLAS VAN WINGH, a regular canon of Louvain, assisted by Dr. *Peter de Corte*, and Dr. *Godevaerte*, both of the faculty of theology, in that university, published an edition of the whole Bible, printed at Louvain, and Cologne, 1548, folio. "Bartholomew Gravius requested me," says the editor in his Preface, "to correct the Belgic Bible, according to the vulgar Latin text, lately revised by the university of Louvain, which, for various reasons, I willingly undertook. I have (therefore) translated the whole Bible into the common Brabantine idiom, as spoken at Louvain, where I was born, and where I now reside." *N. van Wingh* died A. D. 1552. This version was examined and approved by certain doctors of the faculty of theology of Louvain, deputed by the Emperor Charles V. Subsequent editions of the BIBLE were published at Antwerp, in 1553, 1560, 1565, 1566, and 1568,

(37) Abridgment of Brandt's Hist. of the Reformation, I. p. 89.
(38) Brandt's Hist. of the Reformation, &c. B. v. p. 144.

all in folio, beside several separate editions of the NEW TESTAMENT, in a smaller size. These were all designed for the use of the Roman Catholics; but the Protestants or Calvinists, who had hitherto made use of the version printed by J. à Liesveldt, executed another, in 1556, for the advantage of those who had embraced the sentiments of the reformed. It was printed at Embden, in 4to, by Stephen Mierman and John Gaillard. From Genesis to Job, the editions of Liesveldt were copied, and corrected according to the Zurich translation, which was entirely followed in the rest of the Bible. About the year 1560, NICHOLAS BRIESTKENS printed an edition of the Belgic Bible, evidently formed from Luther's German edition; reprinted in 1563, 4to. But as these versions did not fully satisfy many of the reformed, JOHN VITENHOVE, a Calvinist, attempted a more accurate translation of the NEW TESTAMENT, in which he was assisted by JOHN À LASCO, MARTIN MICRON, and PETER and WALTER DELHEN. The translation was completed, and printed at Embden, in folio, in 1565; along with the *Old Testament*, which had been translated from Luther's German version. From this period till a new translation was undertaken by order of the synod of Dort, the numerous editions which were printed by the Dutch Protestants, were chiefly according to this two-fold translation; of the *Old Testament*, formed from Luther's version, and of the *New Testament*, from Vitenhove's translation. In 1581, an edition was published by authority, with notes selected from the commentaries of Augustin Marlorat, and the annotations of the Genevan Bibles.[39]

Of the major part of the translators of the *Belgic New Testament*, just mentioned, we know almost nothing. JOHN VITENHOVE, appears to have been a native of the Netherlands, and a follower of the opinions of Calvin, as

(39) Le Long, I. pp. 409. 411, 412. Leusdeni Philologus Hebræo-Mixtus, Diss. 10. pp. 70. 72. Ultraject. 1682, 4to.

opposed to those of Luther. He died in 1565.[40]

MARTIN MICRON, and PETER and GUALTHER (WALTER) DELHEN, are said to have been ministers of the Dutch church in England, from whence they were afterwards expelled, probably, during the violent persecutions raised against the Protestants in the reign of Queen Mary. G. Deloen (Delhen) was the author also of a revised edition of Erasmus's Latin *New Testament*, dedicated to Henry VIII. Lond. 1540, 4to.[41]

JOHN A LASCO was a Polish nobleman, whom Fox calls the uncle of (Sigismund) the king of Poland, born about A. D. 1499. After receiving an education suitable to his illustrious birth, he visited various foreign countries, and resided for some time at Basil, with Erasmus, from whom he seems to have received his first conviction of the corruptions of the Romish church. From Basil he went to Padua, and from thence to Rome. Afterwards he became acquainted with the celebrated Zuingle, in Switzerland, by whom he was prevailed upon to examine more seriously the controversies which then subsisted between the Catholics and the Protestants. The result of this was his adoption of the sentiments of Zuingle, and his zealous attachment to the doctrines of the Reformation. In 1526, he returned to Poland, and was made provost of Gnezn and Lencziez. He continued to reside in his native country till 1540, when, after struggling with much opposition, he left Poland, notwithstanding he had been nominated to the bishoprick of Vesprim, preferring a voluntary exile, with liberty of conscience, to the highest ecclesiastical honours in the church of Rome. Whilst he remained in Poland, he completed his purchase of Erasmus's library, for which he gave 300 crowns of gold, and which he agreed,

(40) Le Long, I. *Index. Auctor.* p. 537.
(41) Leusdeni Philolog. Heb.-Mixt. Diss. 10. p. 72.
Le Long, I. p. 311.

the original owner should enjoy till his decease: he also generously offered 100 pieces of gold, (centum aureos,) to Froben and Episcopius, to assist them in publishing the works of Erasmus. In 1542, à Lasco was invited to become the pastor of a church at Embden; and, in the following year, was engaged by the countess-dowager of Oldenburg, in East Friezland, to endeavour to introduce and establish the reformed religion in that territory. From thence he removed to Prussia, whither he had been called by Albert, the reigning duke, with a similar design; but differing from the duke, in the article of the eucharist, he relinquished the engagement, and devoted himself to the promotion of the Reformation in East Friezland. After a few years, the troubles of Germany rendering it unsafe for him to remain there, he accepted the invitation of Archbishop Cranmer, and came over to England, about the year 1550. By his influence he obtained the once splendid priory of the Augustine friars, in London, as a place of worship for the Protestant foreigners, with the revenues belonging to it for the subsistence of their ministers; and became himself the first and chief pastor of it. His office also extended to all the other foreign churches in London, over which he was superintendent. During the reign of Edward VI. he was protected in the exercise of the duties of his official situation; but on the accession of Queen Mary, he embarked with his colleagues, and many of his congregation, for Denmark. The opposition, however, of the Lutherans, to the opinions of Zuingle, on the eucharist, prevented his obtaining an hospitable reception, and he and his company were obliged, though in the depth of winter, to quit the kingdom. At Lubeck, Wismar, and Hamburgh, they met with equal inhumanity. After being subjected to incredible hardships at sea, during a most severe winter, they arrived at Embden, in March, 1554, and met with that kindness and hospitality

that induced the major part of the company to settle there; and were patronized by the excellent countess-dowager of Oldenburg. In 1555, à Lasco removed to Frankfort-on-the-Maine, where he obtained leave of the senate to erect a church for the use of foreigners of the reformed religion, and particularly for those of the Netherlands, over which *Peter Dathen* was appointed minister. At length, after an absence of twenty years, he returned to Poland, where he found a friend and protector in the king, who employed him in various important affairs. He died in peace at Frankfort, January 13th, 1560. He had been twice married; his second wife survived him; and he is said to have had children by both his wives. His writings were chiefly controversial: a list of them is given by Melchior Adam, and Chalmers.[42]

In the preceding account of *John à Lasco*, PETER DATHEN, or DATHENUS, is mentioned as the first pastor of the reformed church at Frankfort-on-the-Maine. Brandt, in different parts of his *History of the Reformation in the Low Countries*, furnishes the following particulars respecting him. He had been a monk, who fled from the Netherlands, to avoid the danger to which he was exposed from having adopted the sentiments of the reformers. After quitting the cloister, he took refuge in the palatinate, and became chaplain to the elector-palatine, at Heidelberg; but upon the success of the Protestants in the Netherlands, returned to his own country. Prior to his return, and probably during his stay in the palatinate, he translated the PSALMS of CLEMENT MAROT and THEODORE BEZA, into *Low-Dutch* metre, adapted them to the French tunes and measure, and published them, with a dedication to all the Belgic congregations

(42) Melch. Adami, Vit. Theolog. Exteror. pp. 19—22.
Chalmers' Gen. Biog. Dict. I. pp. 291—298.
Strype's Memorials of Abp. Cranmer, I. B. ii. ch. xxii. pp. 336—346.
Jortin's Life of Erasmus, I. pp. 379. 381; II. pp. 77. 79.

and their pastors groaning under the cross. These Psalms soon became popular, and were used wherever the public preaching prevailed; though his ignorance of the Hebrew language occasioned a number of faults in them. They were, nevertheless, greatly extolled, and procured him much favour, since, at that time, *Dutch Poetry* was very little cultivated. His popularity was further increased by his address and eloquence in the pulpit, which gained him such numerous audiences, that his sermons are said to have been attended by above 15,000 auditors at once. His popularity and zeal rendered him fiery and intolerant, and having become the minister of Ghent, he so inflamed the minds of the populace against the Roman Catholics, by his discourses, that he contributed, in no small degree, to those acts of violence which were committed by the reformed in that city. When the duke of Parma took Ghent, in 1584, Dathen retired to Staden, in the dutchy of Bremen, where he assumed the name of *Peter Montanus*, and practised physic. After residing about a year at Staden, he removed to Dantzic, but was expelled from the city by the magistrates, at the instigation of the anabaptists, who accused him of treachery and sedition. From thence he escaped to Elbing, and continued to practise as a physician till his death, which occurred February 19th, 1590. Such was the estimation in which he was held by the inhabitants of the city in which he died, that they erected a monument to his memory, and placed his statue over it.[43]

The states of the United Netherlands being desirous of promoting the Reformation by gentler methods, than those to which they had been obliged to resort in their struggle for religious liberty, began, towards the close of this century, to meditate *a new translation of the Bible.*

(43) Brandt's Hist. of the Reformation, I. B. vi. p. 172; and Abridgment, I. pp. 134—136, 188, 189. 217, 218.

The old *Dutch* translation having been made from Luther's German version, was deemed extremely defective and erroneous, so that *Philip de Marnix*, lord of *St. Aldegonde*, affirmed, "that out of a bad German, there had been made a worse Dutch translation." This learned gentleman having severely criticised the former translation, and being celebrated for his knowledge of the Hebrew language, was judged to be the most proper person for carrying the wishes of the states into effect, he was therefore appointed in September, 1595, to translate the *Old Testament* out of *Hebrew* into *Dutch*. He was allowed an annual salary of 1400 guilders, beside 300 more for the rent of his house. For this purpose he went to reside at Leyden, where he pursued his important labours for about four years, when the prosecution of the great object of the translation was prevented by his death, in 1599, in the 60th year of his age.

PHILIP DE MARNIX, lord of SAINTE ALDEGONDE, was a native of Brussels, born in 1538, of an honourable family. Having embraced the principles of Calvin, at Geneva, he became the intrepid defender of the religious liberties of the reformed, and was honoured with the confidence of the prince of Orange, who frequently employed him in embassies, and other offices demanding great political skill and judgment. In 1584, he was consul at Antwerp, and defended it against the duke of Parma. But whilst entrusted with political affairs of great importance, he never lost sight of the liberty and prosperity of the Protestant church, which he studied to promote in every possible way, and published several tracts in defence of the cause of the reformed. Among the more important of his writings, is a new *Dutch* translation of the PSALMS, and SONGS of the Bible, in metre. It must, however, be acknowledged to be a defect in his character, that he, with too many of his day, adopted the intolerant opinion of the lawfulness of punishing heterodox opinions with

death. A list of his writings is given by Verheiden.(44)

Leaving the Netherlands for the present, we may now turn our attention to DENMARK, where vigorous measures continued to be pursued for promoting a general acquaintance with the Sacred Scriptures. For in two years after the publication of the *Danish Bible*, an edition of "the *Books of Solomon*" was printed at Wittemberg, 1552, 8vo. containing the PROVERBS, ECCLESIASTES, and the SONG OF SOLOMON. Luther's preface is prefixed, translated by HANS (or JOHN) SIUNESON, or SYNNING, the translator of that part of the Danish Bible now reprinted. The marginal notes of Luther were added to the text.

In 1556, an edition of the PSALMS OF DAVID was published at Lubeck, in 8vo. by ERASMUS MICHAEL LÆTUS, who was at that time pursuing his studies abroad, and was afterwards professor of divinity in Copenhagen. To this version, which is stated to be the same with that of the Danish Bible, an "Address," by Bishop Palladius, follows the translation of Luther's preface, in which he says, this edition was published in order to supersede the use of *Schmaltzing's Psalter*, which had met with too much acceptance in Denmark. After the address, Lætus's preface is subjoined; and at the end of the volume there is a classification of the different Psalms, according to the nature of their contents. This Psalter was reprinted in the same form, at Wittemberg, 1557; and at Copenhagen, 1558.

In 1558, an edition of the *Danish* NEW TESTAMENT made its appearance at Wittemberg, in small 4to. "cum gratia et privilegio Regiæ Majestatis." Except some slight alterations in the orthography, and the occasional introduction of expletives, this version is the same with that in the *Bible*. "I cannot help expressing my sus-

(44) Brandt's Hist. of the Reformation, I. B. xvi. pp. 453. 478. Verheiden, Præstantium aliquot Theologorum, &c. p. 144. Hagæ-Comitis, 1602.

picion," says Dr. Henderson, "that this is the edition of the Danish New Testament, which Le Long mentions, as printed at Wittemberg, 1551, as it is certain he has mistaken it for an edition of Christiern Pedersen's, which he says was printed at the same place, 1558. No trace of any such editions is to be found in the libraries of Copenhagen, nor do I find a single word respecting them in any Danish author."

In 1582, an edition of Christiern Pedersen's version of the PSALMS was published in Copenhagen, by Matz Viingaard, at the expense of Gregory Ulstand Fruitsön, of Solt. It was republished at the same place, in 1584; and again, in 1586. Le Long mentions, on the authority of Bartholin, a *New Testament*, as also having been printed at Copenhagen, in 1584, by Jonas Turreson, but no such edition is known in Denmark.

The progress of the Reformation in Denmark created an ardent desire among the inhabitants of that country, for the possession of those Oracles of Truth to which their teachers constantly referred them, as the standard by which they were to judge whether the doctrines delivered to them were of divine authority, or merely of human invention. The call for a new edition of the Scriptures became every day more loud and imperious; and happily for the Danes, Frederic II., the monarch who then swayed the sceptre, was favourable to their wishes, and appears to have been familiar with the Sacred Writings himself. The following anecdote has been related of him, as exemplifying his acquaintance with the Holy Scriptures, and his ability to quote them with judgment: "A peasant, from the island of Samsœ, had for some time been rather troublesome to his Majesty; pretending he had seen a mermaid, who enjoined him to announce to the king, that the queen would shortly be delivered of a prince, who would rise to great eminence among the potentates of Europe, but requiring, as an act of grateful

acknowledgment for this supernatural information, that his Majesty would be pleased to appoint a fast day, and put a stop to certain prevailing vices; denouncing terrible judgments from the Almighty, in case of a refusal. Having been informed one day of the renewed importunity of this pretended prophet, the king was somewhat embarrassed, but after standing a few minutes at the window, he turned about, and addressed his courtiers as follows: 'We thank God that we are better instructed in his word, than to suffer ourselves to be terrified by, or give heed to any such spectres. God has sent us his Word, and his servants to interpret his will to us; and it is their duty to set before sinners the evil of their ways, and put them in mind of the great day of account. But we have received no commandment to hearken to any such strange and unknown teachers. And though they should even declare what appears just and right, yet we will adhere to our legitimate pastors, and abide by the decision of Abraham, THEY HAVE MOSES AND THE PROPHETS, LET THEM HEAR THEM." (Vide Pontoppidan. Annal. Eccles. Dan. Diplom. tom. III. p. 462.)

In the year 1586, his Majesty wrote to the rector, professors, &c. of the university of Copenhagen, ordering them, "with the assistance of three of the Copenhagen preachers, to read through the version of the Bible which had been made in the reign of his royal father; to collate it with the Hebrew text; and where any defect was found, or any passage in which the right sense had not been expressed, to amend and correct it. This they were to perform as enjoined by royal authority, and as a matter of such importance required, that the glory of God, the advancement of religion, and the good of the church, might thereby be promoted."*

* "A MS. Register of foundations, accounts, transactions, &c. fol. 1633, in the archives of the university of Copenhagen, caput. vii. 2. kindly communicated to me by the consistory." *Dr. Henderson's MS.*

On the receipt of this letter, the heads of the university immediately took the necessary steps for the execution of his Majesty's commands; and appointed the revision of the Bible in the following manner:

1. The PENTATEUCH was committed to PAUL MADSEN, D. D. bishop of Zealand, one of the most learned divines of the day, and a most amiable and modest man. After finishing his studies at the university of Copenhagen, he had spent some time at foreign universities, especially in Holland. Returning to his native country, he was first created bishop of Ribe, and then raised to the highest ecclesiastical seat in Denmark, the bishoprick of Zealand. When James VI. king of Scotland visited Copenhagen, in 1589, Dr. Madsen held an oration before him, and received proofs of that monarch's attachment to learned men. (Zevergii Siellandske Clavisie, p. 92.)

2. The PROPHETS were revised by ANDERS LAURITSÖN, D. D. and one of the divinity professors in the university. After studying at Wittemberg, he filled successively the offices of rector, canon, and lector in Roskilde; and in 1574, was appointed to the divinity chair in Copenhagen. He died in 1589, the year in which the new edition of the Bible was published. (Worms Lexicon.)

3. The PSALMS were allotted to M. DESIDERIUS; and

4. The REST OF THE OLD TESTAMENT was revised by Dr. JÖRGEN, and M. PEDER AGESÖN; who were probably the three preachers chosen by the professors to assist them in the work.

5. The NEW TESTAMENT was reviewed by NICOLAUS HEMMINGIUS, D. D. whose name is famous in the ecclesiastical history of Denmark, from the troubles occasioned to him by his attachment to the principles of Calvin. He was a native of Laaland; spent no less than *nineteen* years in different schools in Denmark;—and went, when upwards of thirty years of age, to the university of Wittemberg, where he gained the particular friendship

and esteem of the celebrated Melancthon. After a stay of five years at Wittemberg, he returned to his native country, and in 1544, was appointed Hebrew professor in the university of Copenhagen. In 1553, he was made professor of divinity, and in 1557, he took his doctor's degree. In 1575, a prosecution was raised against him for his religious opinions, at the request of the elector of Saxony, who wrote a letter on the subject to Frederic II. At first greater lenity was exercised towards him than might have been expected in those days of bigoted and intemperate zeal; but the following year he was obliged to revoke what he had published some time before respecting the eucharist; and as he was still suspected of teaching the same principles, though in a more covert manner, a fresh complaint was lodged against him by the elector, in 1579, when he was deprived of his professorship, and necessitated to retire to Roskilde, where he officiated as canon in the cathedral till his death. This last circumstance, together with his appointment as one of the editors of the new edition of the Scriptures, affords sufficient proof that he possessed no ordinary share of his sovereign's confidence, and renders it probable, that, had it not been for the importunate clamours of a foreign prince, he would have retained his honourable situation of professor. In his retirement he received a visit from King James, who had some conversation with him about the doctrine of predestination, and presented him with a silver-cup, as a testimony of his regard and esteem. He died A. D. 1600, in the eighty-ninth year of his age. (Pontoppidani Annal. Eccles. Dan. tom. III. pp. 539, 548.)

His Majesty's chaplain, CHRISTOPHER KNOPF, had also an active hand in the execution of the royal orders repecting the printing of the Bible, and appears indeed to have been the channel of communication on the subject between the king and the university. He was a native of Prussia, but came to Denmark in the year 1560, in

the capacity of chaplain to the queen dowager, and seven years afterwards was appointed chaplain to Frederic II. In his sentiments he was Calvinistic, and it was chiefly owing to his influence with the king that the *Formula Concordiæ* was not received in Denmark, and that Dr. Hemmingius was not treated with greater severity. Nor does his taking part in the publication of the Bible seem to have been merely the result of injunctions received from his royal master, but appears to have been an engagement into which he cordially entered, with a view to promote the best interests of men. In a letter to bishop Madsen, he mentions his having devoted 3 or 400 dollars to the undertaking, and only awaited the consent of the professors to send them to the treasurer.

As no specification of contents had been prefixed to the chapters in the former edition, it was resolved to supply the defect, and a specimen was presented in 1587, together with the first and second chapters of *Genesis*; but in a communication from Knopf to the bishop, they are declared to be contrary to the will of his Majesty, whose pleasure it was, that in this new edition they should not depart a single hair's-breadth from the Wittemberg Bibles. At the same time it was rather inconsistently urged, that it should be corrected with all diligence and fidelity according to the Hebrew text; for if in any instance the German translation appeared to the professors to differ from the Hebrew original, they must necessarily be at a loss to know whether to follow the German implicitly, or to correct the translation according to the Hebrew. However, two of the professors that were most skilled in the languages, were ordered previously to compare the words and phrases in the Danish Bibles, with the Hebrew, Greek, Latin, and German texts, and if any thing occurred worthy of observation, they were to note it down, and afterwards submit it to the rest of the professors and the preachers, that the

emendation might be made by common consent. Still the work proceeded but slowly, probably owing to the embarrassment occasioned by the inconsistency just mentioned; his Majesty, therefore, wrote a second letter to the heads of the university, in 1588, in which he ordered them to undertake instantly, without any longer delay, the most diligent revision of the Bible; "to translate the *Summaries* and *Marginal Notes*, prepared by Luther, and printed in his German Bible published at Wittemberg; to procure a copy of this Bible from Hans Aalborg, bookseller in Copenhagen; and finally to take all due care that the new edition was printed in the most correct, and best manner possible."

In reply to this letter, Bishop Madsen wrote one in his own name, and that of his brethren, to the Chancellor Kaas, purporting that no mention had been made in his Majesty's former letter, respecting the accession of summaries and annotations to the text; that they had determined to correct the text where they found any deviation from the original, but did not see how this was practicable, unless the annotations were either entirely omitted, or changed according to the alterations introduced into the text; and requesting the chancellor to submit these things to the king, to explain them fully to him, and give them advice as soon as he could, with respect to the progress of the work. A similar letter was written shortly after to Knopf, in which the bishop stated the absolute impossibility of altering the text, without at the same time altering the marginal notes; and advised rather to print the *Summaries of Vitus Theodorus*, in a separate volume, than swell the Bible to an inconvenient size, by their insertion. His letter concluded with expressions of anxiety to obtain, either by a letter from Knopf, or from the king himself, some certainty on the subject. From Knopf's answers to the bishop, it appears that the chancellor did not choose to interfere in the matter, without

previously consulting the king; and that his Majesty having taken the proposed difficulties into consideration, had resolved as follows: "That the Bible should be printed according to the German Bibles printed at Wittemberg, with the summaries of Vitus Theodorus, and Luther's marginal notes and concordances; yet so as that the Danish text should, in the principal places, be rendered agreeable to the Hebrew verity;—That such *Scholia* as differed from the text, thus corrected, were to be omitted, but that such of Luther's notes as agreed with it were to be retained;—That it would be dangerous (periculosam esse) to add new notes; and that the text when emended should be sent to Knopf, previous to its being printed." Directions were also given to Knopf, that due care should be taken to prevent the volume from exceeding the proper size; and the commission was informed that his Majesty was highly pleased with the pains and diligence of the bishop and his colleagues, and that he had appropriated a certain sum as a remuneration of their trouble. Letters of a similar import were sent the same year to the commission, by the chancellor also, in which the members were assured that they had not incurred the king's displeasure, but that he trusted they would exert every nerve in order to get the Bible finished; that it ought to be printed in columns; and that where any doubt occurred respecting the propriety of Luther's notes, they were at liberty to omit them. (MS. Register, *ut sup.*)

After these communications the work proceeded with greater celerity, and was brought to a conclusion the following year, but not before the decease of Frederic II. who sank into the grave in 1588. It was printed at Copenhagen, in 1589, in large folio. On the back of the title-page is the portrait of Frederic II., and on the opposite page, are the Danish arms. The paper is of the same quality with that used in the

former edition, but the type is considerably larger. The wood-cuts are retained, and the first letter of every chapter is likewise struck with a wooden engraving. Each page is divided into two parallel columns, on both sides of which are Luther's notes and references. It is divided into three parts; and at the end of each, the date when it was finished; viz. the first in 1588, and the two last in 1589.

An *Address* is prefixed, written, most probably, by Bishop Madsen, of which the following is an extract:

"... Thus also are those to be commended who, with Christian views, have been solicitous to get this book (the Bible) translated into different languages, that all may read it in their own land, and their own language, among whom is to be reckoned our late monarch of blessed memory, Frederic II., who about five years ago promoted, at great expense, the publication of the *Icelandic Bible;** and finding that the Danish Bible which King Christian caused to be printed for the first time about forty years ago, was now sold off, and no more copies to be had; and yet, blessed be God! there were many who entertained a great desire to have his Word in their possession, his Majesty was graciously pleased not only to allow the Bible to be reprinted, but also the year before Almighty God called him to his eternal kingdom, to give strict charge to certain in this university to undertake the work, and execute it with the greatest possible diligence. And that it might be more easily understood, his Majesty found proper to cause the prefaces and marginal glosses of Luther, together with the summaries of Vitus Theodorus, to be translated into Danish, and inserted at their proper places; which work, blessed be God! is now finished in the course of a year and a half from its commencement."

* This edition will be subsequently noticed, in the account of Icelandic versions.

This address is followed by Luther's preface; a list of the books in the Bible, in which the Apocryphal ones are declared not to be in the Hebrew; and a register, or concordance; and at the conclusion of the New Testament, is placed a table of the Epistles and Gospels, read in the churches on Sundays and holidays.

The text has been supposed, by Pontoppidan, (Hist. Eccles. Dan. tom. III. p. 514,) Zwergius, (Siellandske Clerisie, p. 104,) and Wandalin, (Epist. apud Mayer, de Vers. Lutheri, p. 69,) to differ but little from that of the former edition, except in a more modern orthography, and more polished style; but Dr. Ebenezer Henderson, in a MS. *View of the Danish Bibles*, presented to the library of the British and Foreign Bible Society, has shown by a critical examination of the two editions, that this supposition is incorrect, and that the learned editors have in many places endeavoured to render the translation more agreeable to the original. He adds that, "little or no alteration is found in those passages, the peculiar rendering of which was occasioned by a various reading in the Hebrew, or Greek text, which shows the small progress that Biblical criticism had at that time made in Denmark." Dr. H. further remarks, that it appears from a MS. register in the archives of the university of Copenhagen, which he had perused, that the alterations introduced into this latter edition were principally taken from the Zurich Bible, and other versions, at that time in repute for correctness and fidelity; and he conceives the editors would the more readily adopt this mode of correction, from the attachment of some of the professors to the doctrines of Zuingle and Calvin, whose introduction of a certain interpretation of a passage in favour of their views, is conjectured to have laid the foundation of the great disputes mentioned by Pontoppidan, in the *third* vol. of his Ecclesiastical Annals.

At the synod of Odense, held the same year that this Bible was published, it was ordained, "That every church should procure a *Danish* Bible, agreeably to the will of his Majesty; that the clergy should provide themselves with *Latin* Bibles; and that they should make conscience of reading a portion of them every day, that they might not only be edified themselves, but also be qualified to edify others."

In 1591, a new edition of the *Psalms of David*, originally published by *Palladius* and *Lætus*, made its appearance at Copenhagen, in 8vo. Another edition was published at the same place, in 1598; and a third at Lubeck, in 1599; which "must be the edition which Le Long says was published in *German* and *Danish*."[45]

The subjection of ICELAND to the government of Denmark renders it the next field of our Biblical inquiries. The interesting history of Oddur Gottshalkson's *New Testament* has been already narrated in a former chapter; and a general view presented of the early state of Biblical literature in Iceland. We proceed, therefore, to observe, that in 1562, Olaf Hialteson, the first Lutheran bishop of Holum, published a small quarto volume, called the GUDSPIALLA BOK, containing the *Gospels* and *Epistles*, arranged in the order according to which they were to be read in his diocese, selected chiefly from Oddur's translation. It was printed at Breidabolstad, by Jon Matthieson, the first printer in Iceland; and has been several times reprinted.

A translation also of the PROVERBS OF SOLOMON, into Norse, or Icelandic, appeared in 1580, printed at Holum, in large 12mo.; supposed to have been the same which was begun 20 years before by *Gissur Einaison*, the first Lutheran bishop of Skalholt, who also translated the *Book of Sirach*, printed the same year, at Holum. It

(45) Henderson's MS. Hist. of Danish Bibles.

was made from the German version of Luther, with the exception of a few corrections from the Vulgate.

In 1584, the celebrated and pious GUDBRAND THORLAKSON, bishop of Holum, published the first edition of the *whole* BIBLE. To accomplish this great work, the design of which he had formed on being raised to the see of Holum, he purchased the printing press which had been established at Breidabolstad, by Jon Areson, the last Catholic bishop of Holum, and caused it to be removed, first to a farm granted by his Danish majesty, for a perpetual residence, to the printer and his successors in office, and at length to Holum, that it might be under his immediate inspection. Being a great mechanic, he introduced various improvements, which rendered the typographical productions of his press far superior to those which had formerly issued from it. The printer whom he employed was Jon Johnson, who, at his request, visited Copenhagen, in order to perfect himself in his business. The printing of the Bible was finished in June, 1584, in fol. under the auspices, and partly at the expense, of his Majesty, Frederic II. The pages are numbered with capitals, after the manner of the German Bible; and the chapters are divided into paragraphs, distinguished also by capitals placed in the margin. Gudbrand likewise ornamented the work with a number of cuts, chiefly designed and engraved by himself.

The version which was made from Luther's translation, must be considered as the production of different persons. For the NEW TESTAMENT, the translation of ODDUR GOTTSHALKSON was adopted, after being revised and corrected by the bishop; as well as *some Books of the Old Testament*, by the same hand. The version of the PROPHETS, and the two books of Maccabees, were taken from a translation by GISLE JONSON, whom Bishop Ogmund surprised in the act of reading part of the New Testament, but who was afterwards advanced to the

episcopal see of Skalholt. The MS. copy is now in the possession of the Rev. Dr. Henderson. This translator is said "to have been a pious, diligent, and modest man, who stretched every nerve in rooting out the superstitions of popery, and establishing the true religion in their place. He was well acquainted with the Latin, but principally studied the Danish and German languages; and was assiduous in reading the best authors, who had written in them, and especially the Holy Scriptures." But, although Gudbrand availed himself of Gisle's translation, he bestowed considerable pains upon the correction of it, previous to inserting it in his edition of the Bible. The other *parts* of the OLD TESTAMENT appear to have been translated by Bishop Gudbrand himself. Upon him also devolved the correction of the press, and the direction of the whole work, which he prosecuted with so much vigour and diligence, and in which he displayed such masterly ability, that his version "is still regarded by the learned in Iceland as a kind of standard, according to which, every good translation ought to be modelled; and were it not for the obsolete phraseology inseparable from the period at which it was made, it might be regarded as absolutely inimitable."

The impression consisted of 1000 copies, of which one hundred were sent to Hamburgh to be bound; and a bookbinder procured from that city to bind the remainder. Copies, when bound, were sold to poorer churches and individuals, for about *eight* or *nine* rix-dollars, (about £2 sterling;) and to those in better circumstances, for *ten* or *twelve;* besides which, a considerable number of copies were given away gratis, by the excellent bishop, to some parishes *ten*, to others *twenty*, accompanied with his pious wishes for the benefit of the receivers.

In 1609, Bishop Gudbrand published an edition of the New Testament separately, in small octavo, for general use. This edition he had revised and corrected according

to the best and most correct translations in other languages, which he had been able to obtain, subsequently to the publication of the Bible.

But Gudbrand not only exerted himself to the utmost, to provide his countrymen with the Holy Scriptures, and other useful books, during his life; but in case of his son not being qualified, or disposed for carrying on the printing after his death, bequeathed the printing-establishment to the cathedral of Holum, that those who should succeed him, might continue to promote the best interests of the people.

The Sacred volume which this excellent prelate was so anxious to place in the hands of the inhabitants of Iceland, was the source of his own consolation and hope. Amid the various troubles in which he was involved, the Word of God afforded him encouragement and direction; and at the close of life, he discovered unshaken confidence in the truths which it reveals. "During his last illness, the Bible lay constantly on the bed beside him; and though unable to read, or handle the unwieldy folio, (being affected in his speech and right side by the palsy,) he pointed to such passages as he wished to have read for him for his edification and comfort." He died on the 20th of June, 1627, in the 85th year of his age, after having filled his official station for the space of 56 years.[46]

We now turn our attention to SWEDEN. This unfortunate kingdom had been for many years doomed to experience the baneful effects of subjugation and war; and although its heroic sovereign, Gustavus Vasa, had promoted the influence of the Reformation among the Swedes, and encouraged a *Swedish* translation of the *Bible*, yet the opposition of the Roman Catholic party, and the confused state of the kingdom, prevented any very extensive attempts to circulate the vernacular Scriptures during the latter part of the sixteenth century. It

(46) Henderson's Iceland, II. App. I. pp. 269—284.

is true, certain editions of the whole or parts of the Bible were printed, but these were probably few in comparison of what would have been published, if the great Gustavus had not been restricted in his plans, by the perturbed state of his dominions.

In 1549, a *Swedish* translation of the books of JOB, ECCLESIASTICUS, JUDITH, ESTHER, ECCLESIASTES, and two other books of Solomon, were printed at Stockholm, in 8vo. by Amund Laurentson.[47]

The PSALMS, translated into *Swedish* by order of Gustavus I., were printed at Stockholm in 4to. 1554, and 1557. Another translation of the PSALMS, by PETER MICHAELIS, with Spangenberg's Exposition from the German, was published at Rostock, 1574, in 8vo. Other editions in 8vo. were printed in 1589, and 1597, the former at Stockholm, the latter at Rostock, with the Gloss of *P. J. Gothus.* Beside the edition of the Bible in 1541; the NEW TESTAMENT in *Swedish* was printed at Stockholm, 1550, in 4to., from the version of AMUND LAURENT, a Dane; and the whole BIBLE at Upsal, 1576,* in fol.[48]

In the council of Upsal, held in 1593, it was acknowledged to be a desirable object to obtain a new translation of the Bible, which might come nearer to the last edition of Luther's German version; but nothing was effected till the commencement of the following century, under the reign of Charles IX., when Jona Petrie, bishop of Strengnas, assisted by other learned men, was ordered to collate the Swedish Bible, with the two editions of Luther's Bible, of 1534, and 1545, preparatory to a new translation. The result of the collation was afterwards published with the title, *Observationes Stregnenses.*[49]

(47) Adleri Biblioth. Biblica Lorckiana, Plut. xli. p. 121.

* Doubts are entertained of the existence of this edition, as it appears to have been unknown to J. Baazius, and Walch; and is not found in Adler's *Bibliotheca Biblica.*

(48) Le Long, I. pp. 417. 419, 420. Paris, 1723.

(49) Acta Eruditor, Lipo. A. 1704, p. 342, 4to.

In 1548, the NEW TESTAMENT, and the PSALMS, translated into the FINNISH language by MICHAEL AGRICOLA, were printed at Stockholm, in 4to. under the sanction of the king of Sweden.[50]

MICHAEL AGRICOLA was a native of the province of Nyland, in Finland. He studied divinity and medicine in the university of Wittemberg, and was recommended by Luther, to Gustavus I., who made him rector of Abo, in 1539; and afterwards sent him as a missionary to the benighted inhabitants of Lapland. In 1554, he was appointed bishop of Abo, and then visited Russia, with Laurentius Petri, for the purpose of having a conference with the people of that country. He died in 1556, or 1557. Beside the *New Testament* and *Psalter*, he is said to have translated into the Finnish language, a work entitled "Rituale Ecclesiæ ab erroribus pontificiorum repurgatus."[51]

In 1574, the NEW TESTAMENT, in 4to. in the HUNGARIAN language, was printed at Vienna, but as appears, without the translator's name. The *first* edition of the whole BIBLE in that tongue was published at Wysolyin, or Visoly, near Gönz, 1589, in 4to. GASPARD CAROLI, or KAROLI, pastor of the church of Gönz, and dean of the Brethren of the Valley of Caschau, was the author of this version. He was a native of Hungary, and had studied at Wittemberg, where he probably imbibed the principles of the Reformation. Animated by a desire to communicate the Bible to his countrymen in their own language, he undertook the laborious work of translation, and employed ALBERT MOLNAR, then a young man, and afterwards regent of the college of Oppenheim, in correcting the press, and conveying the work to and from the printer.

(50) Le Long, I. p. 447,
Seckendorf, Comment. de Luther, lib. i. sec. 57. § 149, p. 267.
(51) Le Long, I. *Index Auctor.* p. 541,
Chalmers, I. p. 235.

In order to facilitate the work, Count *Stephen Bathory* invited *Valentine Manskovitz*, a printer, from Germany, and established a printing-office at Visoly, a town which belonged to the count, and was not far distant from the residence of the translator. The translation issued from the press, as we have seen, in 1589. Clement quotes the following verses, and epitaph upon Caroli, from "Deliciæ Poetarum Hungarorum," Francof. ad Moen. 1612, in 12mo. p. 340:

"Pontificium tenebris alte Plebs mersa jacebat,
Et sine cœca libris, et sine luce cohors.
Indoluit *Caspar Carolinus*, et auspice *Christo*,
Præside *Rabochio*, *Biblia* versa dedit.
Edocuitque omnes, et sidera lætus adivit,
O pia magnanimi vitaque morsque viri!

Epitaphium:

Patria, *Carolium*: Hospitium Viteberga; Cathedra,
Et tumulus magno Goncia terra viro est.[52]"

In the Preface to his translation, our learned author informs us, that he had consulted not only the Hebrew and Greek originals, but also the Vulgate, and the versions of Vatablus, Pagninus, Munster and Tremellius, that he might present to the public as accurate a version as possible. A work of such magnitude and difficulty could not be supposed, however, to be perfected at the first attempt, and *Albert Molnar*, his assistant, subsequently revised and republished it.[53]

A Roman Catholic translation, also, of the OLD TESTAMENT, into the *Hungarian* tongue, was made about the close of this century by STEPHEN ARATOR, whose real name was SZANTUS, but was never printed. The translator was an Hungarian by birth, and is said to have been well versed in the Hebrew, Greek, and Latin languages.

(52) Clement, Bibliotheque Curieuse, IV. p.p. 40—44.
(53) Walchii Biblioth. Theol. IV. p. 130.
Clement, *ut sup.*

In 1592, he took the vows of the order of the Jesuits; and continued the intrepid defender of their principles till his death, which happened at Olmutz, in 1612, in the 70th year of his age, and the 50th of his religious profession. He was the author of a *Catechism*, in the Hungarian tongue.[54]

The Biblical labours of the BOHEMIAN BRETHREN, or *Unitas Fratrum*, who, amidst all the persecutions to which they were subjected, pursued the dissemination of Scriptural truth, are also highly deserving of our regard. They had so far back as the end of the fifteenth, or commencement of this century, been careful to obtain a vernacular translation of the Bible, which had been several times reprinted. The first edition had been printed at Venice, and the two succeeding editions at Nuremberg; after which, printing presses were established at Prague, at Bunzlau, in Bohemia, and at Kralitz in Moravia, where, in the beginning, nothing was printed but *Bohemian Bibles*. Editions of the BOHEMIAN BIBLE were printed at Prague, in 1549, 1556, 1557, 1561, 1577, all in folio. There were also some editions of a smaller size, and consequently more portable.[55]

A translation of the NEW TESTAMENT into the *Bohemian* tongue was made from the original *Greek*, by JOHN BLAHOSLAUS, and printed in 1564, 12mo. It had the parallel passages noted in the margin.

JOHN BLAHOSLAUS, or BLAHOSLOW, the translator of this New Testament, probably the first which had been made directly from the Greek, was one of the bishops of the *Unitas Fratrum*. His studies had been prosecuted under Trotzendorf, at Goldberg, at Wittemberg, Konigsberg, and Basil. He was the author of an *History*

(54) Alegambe, p. 425.
Le Long, I. p. 447.
(55) Crantz's History of the Brethren, pt. ii. § xix, p. 35.
Le Long, I. p. 438.
Adleri Biblioth. Biblica, &c. Plut. xlvi. pp. 134—136.

of the Unity; and *The Lives of the principal Ministers.*[56]

As the knowledge of Biblical literature extended, and the original languages of the Scriptures became more generally and critically understood, attention was excited to the Hebrew and Greek texts, and vernacular versions were made immediately from them. This was the case with the Bohemian Brethren; the publication of the *Antwerp Polyglott Bible,* and of the *Latin* version of Junius and Tremellius, with other similar works, had awakened a desire to have another Bohemian translation, made from the original texts. With this design they sent some of their young students to Wittemberg and Basil, to acquire the knowledge of these tongues; as some noblemen amongst them had previously done with their own sons, whom they had sent, under the inspection of a deacon, to the German and other universities, to study the languages and divinity.

The learned persons selected for the great work of the Bohemian translation of the Scriptures, were JOHN ÆNEAS, M. A. one of the bishops or seniors of the *Unitas Fratrum,* and president four years, to whom was committed the chief inspection of the work. He died in 1594. ALBERT NICOLAI, a Silesian: LUKE HELITZ, or HELICÆUS, a native of Posnania, in Poland, a learned and pious man, and a minister of the Gospel among the Bohemians. He was of Jewish extraction, his father being a converted Jew. ISAIAH CÆPOLLA, a Bohemian; and GEORGE STREGICIUS, or WETTER, a Bohemian, co-seniors, or bishops, the latter of whom died in 1599. JOHN EPHRAIM, a Bohemian, and senior of the brethren, who had studied at Heidelberg. He died in 1608. PAUL JESSENIUS, a Bohemian, born at Hunnabrod; and one of the seniors of the brethren. He died in 1600. And lastly, JOHN CAPITO, another Bohemian minister.

(56) Crantz' Hist. of the Brethren, pt. iv. p. 79. Adler, *ut sup.*

For the purpose of pursuing their important undertaking with the greater success, the castle of Kralitz, in Moravia, was assigned them by *John*, baron of Zerotin, or Sherotin, the great patron of the work, and at whose expense it was published. For the further convenience of the translators, and in order that the impression might be executed under their personal direction, he established a printing-office in the castle; his own residence being at Namest, in the vicinity. The translation was completed in fourteen years, having been begun in 1579, and finished in 1593. The first part, or volume, containing the *Pentateuch*, was published in 4to., May 29th, 1579; the second part or volume in 1580; the third, in 1582; the fourth, in 1587; the fifth, in 1588; and the sixth, containing the *New Testament*, with *Annotations*, in 1593. The author of the annotations was JOHN NIEMCHAN, one of the seniors, or bishops of the Bohemian brethren, a Bohemian, born at Hunnobrod. He died in 1611. Other editions of this version were published in 1595, and 1596, in 8vo.; and in 1601, the translation was revised, and the annotations corrected and enlarged, by the bishop or senior, ZACHARIAS ASTON or ARISTON. This edition was in 4to.[57]

The first translation of the whole BIBLE into the dialect of LITHUANIA was also made during the latter part of this century. The translator was JOHN BRETKIUS, of Bammeln, near Friedland, and pastor of Labiau. He began with the *New Testament*, which he commenced October 9th, 1579; and having been called to the pastorship of the Lithuanian church, at Königsberg, he proceeded with the *Psalms*, and other books of the *Old Testament*, and completed the entire Bible, in

(57) Clement, Bibliotheque Curieuse, III. pp. 437—442.
Crantz' Hist. of the Brethren, pt. ii. p. 36, pt. iv. p. 79.
Le Long, I. pp. 438, 439; et *Index Auctor.*
Adleri Biblioth. Biblica. Plut. xlvi. pp. 134—136.

1590. Bretkius had not the pleasure of seeing his translation printed, but the MS. copy was deposited by him in the Royal Library of Königsberg; the *New Testament* with the *Psalms* occupying 3 vols. in 4to.; and the rest of the *Old Testament*, 5 vols. in folio.

JOHN RHESA, the successor of Bretkius, assisted by some other ministers who were critically acquainted with the Lithuanian tongue, corrected the PSALMS of this translation, and published them with Luther's German version, in 1625. A preface was prefixed by *John Behme*, first chaplain to the elector, George William, by whose order it was written.[58]

The VANDALIC Scriptures next present themselves to our notice. Under this denomination are included translations into those dialects of the Slavonian language, which are spoken in CARNIOLA, CARINTHIA, STYRIA, CROATIA, and ISTRIA. The first of these versions was made by PRIMUS TRUBER, a Lutheran minister. The design of forming it appears to have originated with JOHN UNGNAD, baron of Sonneck, of the noble family of the counts of Weissenfelswoolf. He for some time governed Styria and Carinthia, under the emperor Ferdinand I. but for the sake of religious liberty quitted his native country, and retired into the dominions of Christopher, duke of Würtemberg, by whom he was hospitably received. He resided at first at Arach, and animated by an ardent desire for propagating the truths of religion, in his own country, and the surrounding provinces, caused various works to be translated into different Slavonian dialects, and even into the Turkish language, and distributed at his expense. For the more successful promotion of his benevolent plans, he established a printing press, in 1561, at Tubingen, under the direction of *Primus Truber*; *Anthony Dalmata*, a priest from Servia; and *Stephen Consul*, a priest from Bosnia; for the express

(58) Clement, Bibliotheque Curieuse, IV. pp. 166, 167.

purpose of printing works in the Cyrillian or Glagolitic, and Latin characters. He was aided in this undertaking by the munificence of Maximilian, king of Bohemia, the electors of Saxony, Brandenburgh, and the Palatinate, the landgrave of Hesse, and the duke of Wurtemberg. The principal works which issued from this press, were the translations of the NEW TESTAMENT, and PSALMS, in the CROATIAN, or more probably the CARNIOLAN dialect, by PRIMUS TRUBER; for though said to be in the former, by Le Long and others, yet Dr. Pinkerton affirms that the *Croatians* "have no part of the Holy Scriptures in their language, except the Gospels for Sundays and holy-days;" and Le Long notices an edition of "THE GOSPELS FOR SUNDAYS AND HOLY-DAYS," in the Croatian dialect, by *Primus Truber, Anthony Dalmata, and Stephen Consul,* printed at Tragurium, or Trau, in Dalmatia, 1562, 4to. And another edition of "the GOSPELS and EPISTLES for the year," printed at Venice, 1586, fol. Truber's *New Testament* was published at Tubingen, in two parts; the first, containing the *Gospels* and *Acts of the Apostles*, in 1562; the second, comprising the *Epistles,* and the *Revelation,* in 1563, 4to. According to Le Long, an edition of this New Testament had been previously printed at the same place, in 1553. In the preface, Truber observes, "the inhabitants of Croatia, Dalmatia, Bosnia, Servia, and Bulgaria, have never hitherto had all the books of Scripture, nor any Catechism, translated into their tongue; they use only Missals, Breviaries, and other Liturgical books." In 1565, another edition of Truber's New Testament, (dedicated to Albert, marquis of Brandenburgh,) was printed at Tubingen, in 2 vols. 4to.; and in 1577, in 2 vols. 8vo. The PSALMS translated by Truber were also printed at Tubingen, in 1566, 4to. In 1581, Truber revised and corrected his translation of the *New Testament,* and dedicated this edition to Lewis, duke of Wurtemberg. The

dedication is dated May 1st, 1582. It was printed at Tubingen, 2 vols. 4to. The title-page of the first volume is dated 1582; whilst the second is dated the year preceding, 1581. The last leaf of the first volume exhibits *a portrait of Truber*, from a wood engraving. The printing-office erected by Baron Ungnad was comparatively of very short duration, for the Austrian government seized and suppressed the books which it issued. Herman Fabricius Mosemannus thus notices the Vandalic translation of the *New Testament*, which he erroneously calls "*the Bible*," since Truber did not translate the Old Testament. "John Ungnad, baron of Sonneck, in Croatia, at the time of the Augsburg confession, caused the Bible to be translated into the Slavonian language at Aurach, in the duchy of Wurtemberg. In this translation he employed three learned Slavonians; the first was named Primus Truber, the second Anthony Dalmata, and the third Stephen Consul. But these books were seized on the road, and are still shut up in casks at Neustadt, in Austria. The character is altogether singular, almost resembling an Asiatic or Syriac character, with pretty large and square letters. A copy of this Bible may be seen in the library of the landgrave of Hesse. There are also some copies of it in Slavonia." The editions of 1562, in 4to., and of 1582, in 8vo., are in the king of Würtemberg's library. Baron Ungnad died at an advanced age, in 1565, leaving a worthy example of piety, and the true use of riches.[59]

(59) Freheri Theatrum Viror. Erud. pt. ii. sec. 3. p. 767, Norib. 1688, fol.
Clement, Bibliotheque Curieuse, IV. pp. 199—205.
Kohlii Introductio in Hist. Litt. Slavorum, pp. 154—158. Altonaviæ, 1729, 8vo.
Adleri Biblioth. Biblica, Plut. xlv. pp. 131, 132.
Bacmeister, Essai sur la Bibliotheque, &c. de l'Academie des Sciences de St. Petersbourg, p. 107.
Extracts of Letters from the Rev. Robert Pinkerton, &c. printed by the Brit. and For. Bible Society, p. 35. Lond. 1817, 8vo.
Le Long, I. p. 443. Chalmers' Gen. Biog. Dict. XXX. p. 46.

PRIMUS TRUBER was born at Rosterlic, in Carniola, in 1508. Whilst a child he was sent to Saltzburg to be educated; and from thence removed to Vienna, where he obtained support during his studies by soliciting alms, according to the custom of that country, and of those times. In 1527, he was ordained pastor of Lach, and in 1542, received the designation of canon of Laybach. The resolution with which he opposed the Roman Catholic superstitions, and maintained several of Luther's doctrines, occasioned a violent persecution to be raised against him, in which his library, valued at more than 400 florins, was destroyed. He therefore quitted Germany, and returned to Carniola; but, in 1548, his adversaries obliged him to seek a new asylum at Nuremberg. From thence he was invited to Rotenberg, where he faithfully served the church in that place for some time, and also married. In 1552, he was chosen pastor of the church of Campis, or Kempten, and preached the Gospel there till 1560, when he was recalled by the Carniolans, and resigned his office. But such impediments were thrown in the way of his return, that it was deemed more advisable for him to remain in Germany, and he accepted the pastorship of Aurach, conferred upon him by Christopher, prince of Wurtemberg. In the meantime Primus Truber having invented a mode of *writing the Vandalic dialects* (which had never before been written or printed) in the Latin, or Roman character, he was engaged by Baron Ungnad, aided by the munificence of the duke of Wurtemburg, to undertake the institution of a Vandalic printing-office at Tubingen. This labour he accomplished, and afterwards printed there his Vandalic New Testament. After continuing only a year at Aurach, he was again called to Laybach, and by the permission of the duke of Wurtemberg, removed to that church, in 1562. His enlightened views of the doctrines of Scripture renewed his troubles, and he was

cited to the tribunal of the bishop of Laybach. He defended his doctrines with Christian intrepidity; but the malevolence of his enemies triumphed, and he was ordered to quit the place. He at length settled at Deredingen, in the vicinity of Tubingen, and resided there to the close of his life, revered and honoured; continuing, as long as his health permitted, to preach, to administer the sacraments, to visit the sick, and to engage in every act of benevolence with cheerfulness and liberality. He was called to his eternal reward, June 29th, 1586, in the 78th year of his age. In a letter addressed to the deputies of Carniola during the last year of his life, he thus subscribes himself; "*Primus Truber*, formerly canon in ordinary, called and confirmed at Laybach, pastor at Lach, at Tuffer, near Ratschach, and St. Bartholomew's-field, chaplain at S. Maximilian, of Cilly, Slavonian preacher at Trieste, and after the first persecution, preacher at Rosemburgh on the Tauber, pastor at Kempten, and Aurais, (Aurach?) afterwards preacher to the states of Carniola, and at Rubia, in the county of Goergh, and after the second persecution pastor at Cauffen, and now at Deredingen, near Tubingen." Beside the *New Testament*, our author published in the *Vandalic* dialect, Luther's *Catechism*, Melancthon's *Common-Places*, and other theological works.[60]

About the time that Truber published his New Testament, GEORGE DALMATIN, another learned Lutheran divine, formed the design of favouring his countrymen with a translation of the *whole Bible*, in their vernacular tongue; to accomplish which, he spared neither care nor pains. He therefore commenced a translation of the Bible, from the Hebrew and Greek originals, carefully comparing his version with that of Luther. In 1578, he published the PENTATEUCH, in the CARNIOLAN

(60) Melch. Adami Vitæ Germ. Theolog. pp. 574—578. Chalmers' Gen. Biog. Dict. XXX. p. 47.

tongue, in the Roman letters, as invented by Truber; and about the same period, the PROVERBS of Solomon, and ECCLESIASTICUS. Dalmatin's translation being approved by the states of Carniola, Styria, and Carinthia, they came to the resolution to have it printed, and for this purpose ordered John Mannel, or Manlius, a printer of Laybach, to provide what was necessary for completing the impression; but the Archduke Charles, of Austria, having been informed of the design, forbade Mannel to publish the Bible, under severe penalties. The states did not, however, abandon their design, but deputed a certain number of divines, who assembled at Laybach, on the 24th of August, 1581, to examine and revise the translation. These were *Jeremiah Hamburger*, D. D. pastor and superintendant of the evangelical churches of Gratz, deputy for Styria; *Bernard Steiner*, pastor of Klagenfurt, deputy for Carinthia; our *George Dalmatin*, deputy for Carniola; to whom were joined *Christofle Spindler*, pastor and superintendant of Laybach; *Adam Bohoritz*, or *Bohorizh*; *John Schweiger*; and *Felician Truber*. Finding that no impression of this Bible would be permitted in the Austrian dominions, the states sent George Dalmatin and Adam Bohoritz, to Wittemberg, with recommendations to the elector of Saxony. They commenced their journey on the 10th of April, 1583; and on their arrival at Wittemberg, entered into an engagement with Samuel Seelfisch a bookseller, for an impression of 1500 copies, each to contain 280 sheets of the largest paper, to be printed with a fine type, and ornamented with wood-cuts, for which the states of Carniola were to pay after the rate of 20 florins for every bale of 500 sheets. The expense of the whole impression was about 8000 florins; towards which the states of Styria contributed 1000 florins, those of Carinthia 900, and the evangelic states of Carniola 6100. They began to print the Bible May 28th, 1583, and completed it in

the space of seven months. It was divided into 3 parts: the first containing Dalmatin's and Luther's prefaces, a table of contents, and the Sacred Text to the end of the Song of Solomon: the second containing the rest of the Old Testament, and the Apocryphal books; a general preface to the Prophetical books, and Luther's preface to the Prophecy of Isaiah: the third including the whole of the New Testament, accompanied with a table of the Dominical Gospels and Epistles; and a table, or *Lexicon* of such words in the Vandalic dialect, as differ from the Slavonian, and other languages from which it is derived. It is dated Wittemberg, 1584, and is in folio. Dalmatin, in his preface, observes, that he has translated the whole of the Scriptures from the original languages, and collated his version with Luther's German translation, and the versions of others, conducting his labours "in the fear of the Lord, and with daily prayer to God."[61]

The publication of the *Vandalic Bible* was accompanied by an orthographical and grammatical work, by ADAM BOHORITZ, regent of the college of Laybach, which, as well as Dalmatin's Table, was designed to facilitate the reading of the Vandalic Scriptures among the neighbouring states. The title of it was "Arcticæ Horulæ succisivæ de Latino-Carniolana literatura, ad Latinæ Linguæ analogiam accommodata, unde Moschoviticæ, Rutenicæ, Polonicæ, Boemicæ, et Lusaticæ Linguæ, cum Dalmatica et Croatica cognitio facile deprehenditur. Cum Tabulis ad Cyrillicam et Glogoliticam, Rutenicam, et Moscoviticam Orthographiam." Wittenbergæ, 1584, in 8vo. Mr. Valvasor says it is a kind of grammar, executed with considerable ability; and Clement speaks of it as the result of Bohoritz's observations upon Truber's mode of expressing the Vandalic tongue in Roman characters. It is only a pamphlet of about twenty leaves,

(61) Clement, Bibliotheque Curieuse, IV. pp. 199—205. Kohlii Introductio, &c. pp. 156—158.

but is rarely to be purchased, and sells at excessively high prices.[62]

GEORGE DALMATIN, the pious and learned translator of the Vandalic Bible, was a Lutheran divine, of Carniola. He is said to have commenced a translation of the Bible from the German version of Luther, so early as 1568, which was accepted by the evangelic states, who then formed the resolution to print it; but probably his translation from the Hebrew and Greek was mistaken for a version from the German of Luther. After the printing of his Vandalic Bible at Wittemberg, we are told he was put in possession of the cure of St. Khazaim, or St. Catiani, near Aurspergh, by Christopher, baron of Aurspergh. But being banished by the Roman Catholic party, his former patron afforded him an asylum, and kept him concealed in his house: a vault under the stable before the castle, was long shown as the hole of the preacher. The time of his death is disputed; but Clement has offered some cogent reasons to prove that his decease occurred in 1589.[63]

Some writers have mentioned an edition of the *Croatian New Testament*, published by Faber Creim, and others, in 1562, and 1563.[64] But as neither Le Long, nor Walch, nor Adler, notices any such edition; and as the date agrees with Truber's, there seems to be no good ground for supposing any such edition ever appeared.

About the year 1574, a translation of the SEVEN PENITENTIAL PSALMS, into the WENDISH, or SORABIC, the vulgar language of Lusatia, was published, by a pastor of one of the churches.[65]

The *first* edition of the POLISH Bible was printed at Cracow, in 1561, folio. This translation was published

(62) Clement, Biblioth. Curieuse, IV. pp. 478—480.
(63) Chalmers', II. pp. 216, 217.
Clement, Biblioth. Curieuse, IV. pp. 204, 205.
(64) See Encyc. Perth. Art, BIBLES.
(65) Le Long, I. p. 443.

by the Catholics, but many passages of it being taken from the Bohemian Protestant Bible, it never received the sanction of the pope; though it went through two other editions, in 1575, and 1577. *Nicholas Scharffenberger*, who, with his brother *Stanislaus*, printed the first edition, and dedicated it to Sigismund Augustus, king of Poland, says in his dedication, "that the translator not having thought proper to affix his name to the translation, he could not ascertain it; but, that having a design to publish a Polish Bible, which was ardently desired, he had committed the MS. to *John Leopolite*, a priest, professor at Cracow, for his correction, who undertook the task." Sixtus Senensis calls this professor HIERONYMUS LEOPOLITANUS, and says, he was a Muscovite, of the order of friars of the Regular Observance of St. Francis, priest and reader of the metropolitan church of Cracow, in Poland; and a warm adversary of the doctrines maintained by Luther. A preface by this editor, is prefixed to the Bible, copies of which are now rarely to be met with, even in the best libraries of Poland.[66]

The second version of the *Polish* Bible was published by the Pinckzovian Protestants, who obtained this denomination from the reformed church, which had been founded at Pinckzow, by Francis Stancarus, a learned Italian, teacher of Hebrew, in the college of Cracow, under the patronage of Nicholas Olesnicki, the lord of the city. The persons engaged in this translation, which is said to have been made from the Hebrew and Greek, and to have employed six years, were, among others, SIMON ZACIUS, PETRUS STATORIUS TONVILLANUS, GREGORIUS ORSACIUS, ANDREAS TRICESIUS, JACOBUS LUBELIUS, called also LUBLINIUS, and LUBLINSKI; to whom some writers add the famous MICHAEL SERVETUS. The expense of this edition was borne by the Prince NICHOLAS RAD-

(66) Clement, Bibliotheque Curieuse, IV. p. 188. Sixt. Senens. Biblioth. Sanct. IV. p. 300.

ZIVIL, palatine of Wilna, who caused it to be printed at Brescz, or Brest, a royal city, in Lithuania, of which he was governor, and where he had set up a printing-press. The cost of the impression was 10,000 florins. It was printed in 1563, by Bernard Woiewodka, of Cracow, whom the prince sent for on purpose. The PSALMS OF DAVID, in Polish metre; a Hymn Book; and several other similar works, issued from the same press. Prince RADZIVIL "died in 1567, and was carried to the grave on the shoulders of his four sons, Nicholas, George, Albert, and Stanislaus, who first heard his funeral sermon in a flood of tears, and then performed the filial office of carrying him to the ground." One of them who remained a Catholic, carefully bought up the edition of the *Bible*, and burnt it; copies of the *Radzivil Bible* are consequently extremely rare. There is one in the library of lord Spencer, for which, he is reported to have given one hundred pounds![67]

Of some of the translators of the above Bible, but little is known with certainty, the following notices of part of them are gleaned from Sandii, *Bibliotheca Anti-trinitariorum*, Friestad, 1684, 12mo. and Stan. Lubieniecii *Historia Reformationis Polonicæ*. Friestad., 1685, 12mo., and Clement, *Bib. Curieuse*. Of GREGORY ORSACUS, I have met with no biographical account.

SIMON ZACIUS was senior minister of the church of Wilna, in Lithuania; and published a *Confession of Faith* relative to Infant Baptism, in 1559. He appears to have been afterwards minister of a congregation at Cracow.

PETRUS STATORIUS was by birth a Frenchman. He had been the disciple of Beza, at Geneva, and came into

(67) Beloe's Anecdotes of Literature, III. pp. 18, 19.
Pinkerton's Letters, &c. p. 29.
Robinson's Ecclesiastical Researches, pp. 566. 576. 578. 601. Camb. 1792, 4to.
Le Long, I. p. 440.
Clement, Bibliotheque Curieuse, IV. pp. 190—192.

Poland, in 1559. He brought with him the writings of Servetus; and succeeded Paulus Orsacius, as rector of the school, or academy, of Pinckzow. Having studied the Polish language, with considerable success, he became the author of a *Grammar of the Polish tongue*. He also wrote several tracts in defence of anti-trinitarian doctrines.

1. ANDREAS TRICESSIUS was the son of John Tricessius, one of the most learned of the Polish Unitarians. He was distinguished by his zeal in the promotion of the anti-trinitarian reformation in Poland. He enjoyed the friendship of the learned of his party; and is said to have been a poet.

JACOBUS LUBLINIUS, or LUBELIUS, was pastor of a church in the Lesser Poland.

The third version of the *Polish* Bible was a revised edition of *Radzivil's*, printed in 1570; and again in 1572, in 4to., edited by SIMON BUDNEY, a Socinian, born in Masovia, minister of the church of Loski, and one of the most eminent defenders of the Socinian tenets. The latter edition, according to Clement, was printed at Zaslaw, in Lithuania, but Pinkerton says both were printed at Nieswiez. Of this translation, it is said, that only three copies exist, and those in distinguished libraries. In this revision or translation, Budney was aided by *Matthias Kaviezinski*, prefect of Nieswiez, who, with his brother, bore the expense of the impression. Budney compared the former translation with the Hebrew and Greek; and Kaviezinski collated it with the German, but found it so incorrect, that they preferred deriving assistance from the Latin and French versions. A separate and corrected edition of the NEW TESTAMENT was printed at Loski, or Losco, in 1574, in 8vo. The office at which the edition of the Bible was printed, had been established by Matthias Kaviezinski, and the press was afterwards removed to Losco, under the patronage of

John Kiska, castellan of Wilna. The printer's name was *Daniel de Leczyca.*[68]

Another Polish translation of the NEW TESTAMENT, from the Greek, accompanied with *Annotations*, was made by MARTIN CZECHOVICIUS, a native of Poland, or Lithuania, minister of the Arian or Socinian Baptists, at Lublin, dedicated to his patron *John Kiska*, of Ciechanowicz, castellan of Wilna, governor of Samogitia, and printed at Racow, by Alexius Rodeck, 1577, 4to. The translator of this editon was the author of various works in defence of his peculiar sentiments; in some of which he attacks the version of Budney, with severity. He died A. D. 1608. Governor *Kiska* died in 1592, and left his immense estate to a prince of the house of Radzivil, to enable him to support the cause of the Arians and Socinians. He had been educated at Basil, under Castalio; and afterwards received adult baptism in Poland, among the Socinian Baptists.[69]

Another *Polish* version of the *New Testament* was published by the Calvinistic Protestants, in Poland, in 1585. It was printed at Thorn, in folio.[70]

In 1596, a translation of the *whole Bible* into the *Polish* language was completed by MARTIN JANICIUS, a Calvinistic minister, who died the same year; and a translation of the Bible, from the German of Luther, was published in 1596, in 8vo. which Le Long supposes to be the same.[71]

These various translations alarming the papal party, a new translation of the entire Scriptures into the *Polish*

(68) Pinkerton's Letters, &c. p. 29.
Le Long, I. *ut sup.* et *Index Auctor.*
Robinson's Eccles. Researches, p. 609.
Clement, Bibliotheque Curieuse, IV. pp. 192—194.
Sandii Biblioth. Antitrinitar. *De Typographiis Unitariorum*, p. 201.
(69) Le Long, I. p. 440, et *Index Auctor*, p. 552.
Robinson's Eccles. Researches, pp. 580. 608. 613.
Sandii Biblioth. Antitrinitar. pp. 50—52.
(70) Le Long, I. *ut sup.*
(71) Le Long, *ut sup.*

language; from the Latin Vulgate, was determined upon, and ordered to be made by Pope Gregory XIII., and the publication was subsequently approved by Pope Clement VIII. Such a version was executed by JACOB WUYCK, under the auspices of *Stanislaus Karnkowski*, archbishop of Gnezn, and printed at Cracow, by *Andrew Petricovius*, in 1599, in folio, and is still the authorized Catholic version in Poland. The impression was executed under the inspection of the college of Jesuits, who subjoined an *Apparatus* to the Preface prefixed by the archbishop, who in the Preface publicly testifies the pleasure he derived from this Bible having been completed under his patronage; and exhorts the ecclesiastics of every order to receive it with veneration, and to inhibit the orthodox from reading the versions made by heretics, under pain of ecclesiastical censures and anathema.[72]

JACOB WUYCK was a native of Poland, born of honest pious parents, and from childhood inclined to study. To pursue the acquirement of knowledge with greater success, he removed to Vienna, and obtained a master's degree in philosophy. From thence he went to Rome, entered a religious order in 1565, and publicly taught the mathematics. On his return into Poland, he was created doctor in divinity, at Pultowa; and in July, 1571, took the oaths of the order of the Jesuits. After filling several high religious and literary offices in Transylvania and Poland, he expired at Cracow, on the 27th of July, 1597, in the 57th year of his age. The last acts of his life were those of piety; and he died amid the sighs and tears of the brethren of his order. He was well acquainted with the Hebrew, Greek, and Latin languages; and such was his attachment to the Sacred Scriptures, that his biographer assures us, he used to weep when he heard

(72) Pinkerton's Letters, &c. p. 30.
Le Long, I p. 439.
Clement, Bibliotheque Curieuse, IV. pp. 194, 195.

them read. He was the author of several controversial works, in defence of the divinity of Jesus Christ, and certain doctrines of his own church. He also translated the *Hours of the Blessed Virgin Mary*, into Polish; and the *Life and Doctrine of Christ, our Saviour*, collected from the Four Gospels, by Jansenius. He published the *Dominical Gospels and Epistles*, for the whole year, from the Vulgate; the *New Testament*, with marginal notes, and the arguments of the chapters; and the *Psalms of David*, with similar notes, and scholia against heretical opinions. This last work was printed at Cracow, 1594, 4to.[73]

From Poland we pass to RUSSIA. At an early part of the century, the ACTS OF THE APOSTLES had been printed at Wilna, and the PENTATEUCH at Prague, from a translation into the SLAVONIAN tongue, by FRANCIS SCORINO, a physician; and in 1564, the ACTS, and EPISTLES OF THE APOSTLES, were printed in *Slavonian*, at Moscow, and were the first work printed in that city.[74]

In 1581, the first edition of the *entire* Scriptures of the OLD and NEW TESTAMENT, in the *Slavonian* language, was printed at Ostrog, by *John Theodore*, jun. in one volume, folio, from the version of METHODIUS and CYRIL, who lived in the ninth century, and were natives of Thessalonica, and the apostles of the Slavonians. Prior to this period, the Russians, or Slavonians, who were desirous of possessing copies of the Sacred Writings, transcribed for their own use, the whole, or such portions of them as they chose, being, according to Kohl, remarkable for their diligence and perseverance in the transcription of books in general, and of religious works in particular; a practice continued even to his time, (A. D. 1679,) when it was no uncommon occurrence, as he assures us, to meet with portions of the works of *St. John Chrysostom*

(73) Alegambe, Biblioth. Scriptor. Soc. Jesu. pp. 214, 215.
(74) See a full account of these editions, I. pp. 296, of this work.

or *Ephraim Syrus*, or parts of the *Holy Scriptures*, in MS. in the shops of the merchants.

This Ostrog edition of the *Slavonian* Bible was commenced under the auspices, and executed at the expense, of the Duke CONSTANTINE, prince of Ostrog, waywode of Kiow, and palatine of Volhenia, who, excellent in piety, and valiant in arms, not only defended his country by his military prowess, but enlightened his countrymen, by the dissemination of the Scriptures.[75] A bibliographical account of this rare edition is given by Mr. Dibdin, in his magnificent *Bibliotheca, Spenceriana*, vol. I. pp. 90, 91. The PSALMS were published separately, in 8vo, at Wilna, the same year, 1581.[76]

We now take our leave of the *sixteenth century*, a period comprising events, which, whether we regard their influence upon literature, arts, and policy, or their effects in the diffusion of Sacred Truth, justly merits to be considered as the most important century which has elapsed since the era of Christianity.

(75) Kohlii Introductio &c. lib. 1. pp. 10—16.
Marsh's Michaelis, II. pt. i. ch. vii. pp. 153—158.
Le Long, I. p. 440.

(76) Le Long, *ut sup.*

CHAPTER X.

SEVENTEENTH CENTURY.

Authorized English Version. Translators. James I. Gill. Ainsworth. Canne. Fine for Erroneous Edition. Archbishop Laud. Douay Bible. Henry Jessey. Instances of Ignorance and Superstition. Welsh Version. Thomas Gouge. Irish and Manks Versions. Editions of Oriental and American Translations. Oriental Scholars. English Polyglott. Heptaglott Lexicon.

THE light of Divine Truth, which, during the sixteenth century, had been diffusing its sacred influence through a great part of Europe, and dispelling the shades of superstition and ignorance, shone with peculiar lustre in the seventeenth century, and rendered it an age of profound Biblical learning and labours. The Oriental languages were assiduously studied, Biblical criticism engaged the talents and the pens of the most distinguished scholars, and the Holy Scriptures issued from the press in numerous versions, and in every variety of form, from the diminutive volumes of Stephens, Elzevir, and Bleau, to the ponderous tomes of the Polyglotts of Walton and Le Jay.

Early in the century, the ENGLISH were favoured with a new, or revised translation of the OLD and NEW TESTAMENT, undertaken by royal command. On the accession of James VI. of Scotland, to the crown of England, under the title of James I., March 24th, 1602, he was petitioned by the Puritans, on the subject of ecclesiastical affairs; and so far acceded to

their wishes, as to appoint a conference to be held at Hampton-court, between their leading men, and several bishops and deans. The time appointed by his Majesty's proclamation, was Thursday, January 12th, 1603; when the first conference was held. The second day's conference was on the following Monday, January 16th. On this day, Dr. John Rainolds, or Reynolds, the chief speaker of the Puritan party, moved his Majesty, who was present as moderator of the assembly, "that there might be a *new Translation of the Bible*, because those which were allowed in the reign of King Henry VIII. and Edward VI. were corrupt, and not answerable to the truth of the original. For example, first, *Galatians* iv. 25, the Greek word συστοιχεῖ is not well translated, as now it is; *Bordereth* neither expressing the force of the word, nor the Apostle's sense, nor the situation of the place. Secondly, *Psalm* cv. 28, *They were not obedient*; the original being, *They were not disobedient*. Thirdly, *Psalm* cvi. 30, *Then stood up Phineas and prayed*, the Hebrew hath, *Executed judgment*. To which motion," says Dr. Barlow, dean of Chester, one of the assembly, "there was, at the present, no gainsaying, the only objections being trivial, and old, and already in print, often answered; only my lord of London (*Bancroft*) well added, that if every man's humour should be followed, there would be no end of translating. Whereupon his Highness (the king) wished, 'that some special pains should be taken in that behalf, for one uniform translation, (professing that he could never, yet, see a Bible well translated in ENGLISH, but the worst of all, his Majesty thought the *Genevan* to be,) and this to be done by the best learned in both the universities; after them to be reviewed by the bishops, and the chief learned of the church; from them to be presented to the privy council; and lastly, to be ratified by his royal authority: and so this whole church to be bound unto

it, and none other." Withall he gave his caveat, (upon a word cast out by my lord of London,) 'that no *Marginal Notes* should be added, having found in them which are annexed to the *Genevan* translation, *which he saw in a Bible given him by an English lady*, some *notes* very partial, untrue, seditious, and savouring too much of dangerous, and traitorous conceits. As for example, the first chapter of *Exodus*, and the nineteenth verse, where the marginal note alloweth disobedience unto kings: and 2 Chron. xv. 16, the note taxeth Asa, for deposing his mother only, and not killing her: and so concluded this point, as all the rest, with a grave and judicious advice."[1]

The parliament met soon after the Hampton-court conference, and with it the convocation of the province of Canterbury, which assembled March 20th, 1603, and continued to sit till the 9th of July following. During this time the several canons, &c. which had been formerly made, were collected together, with the addition of some new ones. Among the former, was the one made in the convocation of 1571, which enjoined, "If any parishes be yet unfurnished of the Bible, of the largest volume, the churchwardens shall, within convenient time, provide the same at the charge of the parish."[2]

This injunction was, however, only temporary, for in 1604, the king commissioned fifty-four learned men of the two universities, and of other places to confer together, in order to make a new and more correct translation of the Bible into English. These were distributed into six classes, and were to meet at Westminster, Cambridge, and Oxford. Certain rules were prescribed by the king, for the direction of the translators, which by their excellency, and the sound judgment they displayed, were

(1) Barlow's (Dr. Wm.) Summe and substance of the Conference, &c. Lond. 1661, 4to. *no pages*.
(2) Lewis, p. 309.

highly creditable to the theological talents of his Majesty, and prove his character to have been generally underrated. They may be seen in Fuller's *Church History of Britain.* Cent. XVII. B. 10. Lewis's *History of English Translations,* ch. 5. Newcome's *Historical View,* p. 98. or Dr. A. Clarke's *Commentary,* Gen. Pref. The translators adopted the following method in translating; a certain part of the Bible was given to one most skilful in the tongue; they then met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they observed any fault, they spoke; if not, he continued reading.[3]

The anxiety of the king to obtain as correct a version as possible, and at the same time to stimulate and reward the learned men who were engaged in the translation, was shown by letters addressed to the governors of the university, to further the work, and to the different prelates, to patronize such of the worthy translators as were without adequate livings, and recommended them to preferment. He also signified his pleasure to the vice-chancellor of Cambridge, in a letter from the bishop of London, that there should be three or four eminent divines of the university, assigned by the vice-chancellor, with the advice of the heads of houses, to be overseers of the translations, as well Hebrew as Greek, and for the better observation of certain of the rules. The list which is subjoined contains the names of the *Translators*; the places at which they were to assemble; and the *portions assigned* for translation to the respective companies: but as there are only forty-seven mentioned in the lists given by Fuller, and Lewis, it is probable, either that seven were dead, or, that in the fifty-four were included the overseers to be appointed by the universities.

(3) Fuller, Cent. 17, p. 46.
Newcome, p. 114.

WESTMINSTER 10. viz. Dr. Lancelot Andrews, Dr. John Overall, Dr. Adrian a Saravia, Dr. Richard Clarke, Dr. John Layfield, Dr. Tighe, (miscalled Leigh,) Mr. Burleigh, Mr. King, Mr. Thompson, Mr. Bedwell.—*Pentateuch to the end of 2 Kings.*

CAMBRIDGE 8. Mr. Edward Lively, Dr. Richardson, Dr. Chaderton, Mr. Dillingham, Mr. Harrison, Mr. Andrews, Mr. Spalding, Mr. Bing.—*The rest of the Historical Books, and the Hagiographa, viz. Job, Psalms, Proverbs, Canticles, Ecclesiastes.*

OXFORD 7. Dr. Harding, Dr. Reynolds, Dr. Holland, Dr. Kilby, Dr. Miles Smith, Mr. Brett, Mr. Fareclowe.—*The Four Greater Prophets, with the Lamentations, and Twelve Lesser Prophets.*

CAMBRIDGE 7. Dr. Duport, Dr. Branthwaite, Dr. Radcliffe, Mr. Ward, Eman. Mr. Downes, Mr. Boyse, Mr. Ward, Reg.—*The Prayer of Manasses, and the rest of the Apocrypha.*

OXFORD 8. Dr. Thomas Ravis, Dr. George Abbot, Dr. Eedes, Dr. Giles Thompson, Mr. Savile, Dr. Peryn, Dr. Ravens, Mr. John Harmar.—*The Four Gospels, Acts of the Apostles, and Apocalypse.*

WESTMINSTER 7. Dr. William Barlow, Dr. Hutchinson, Dr. Spencer, Mr. Fenton, Mr. Rabbett, Mr. Sanderson, Mr. Dakins.—*The Epistles of St. Paul, and the Catholic Epistles.*

The translation seems to have been begun in the spring of 1604, as it is said to have been retarded by the death of the great orientalist Mr. Edward Lively, in 1605, whose active labours had materially assisted the work. When the whole was finished, three copies were sent to London; one from Cambridge, a second from Oxford, and a third from Westminster. Two of each company were then selected to review and polish the translation; of whom those from Cambridge were, Mr. John Boyse, and Mr. Andrew Downes. These, with their fellow labourers, met

daily in the Stationers' Hall, London. In nine months they completed their important task, and during that time received £30 weekly, from the company of stationers, having previously received nothing. Afterwards, Dr. Bilson, bishop of Winchester, and Dr. Miles Smith, again reviewed the whole, and prefixed arguments to the several books; and the latter was ordered to write the Preface. The first edition of this translation was printed at London, by Robert Barker, in 1611, in folio.*

The highest eulogiums have been passed upon this version by the most competent critics, and "indeed," says Dr. Geddes, "if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this of all versions must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter and point seem to have been weighed with the nicest exactitude, and expressed either in the text, or margin, with the greatest precision."

Of the translators of this version, which continues to be the authorized one, unfortunately no complete biographical account has ever been published; it is therefore become extremely difficult, if not altogether impossible, to recover any certain notices of some of these valuable and learned men, to whom every pious Englishman is so deeply indebted. In a work similar to the present, detailed biography cannot be expected, but the following brief sketches of those of whom the writer has been able to obtain any account, will most probably be acceptable to the reader.

LANCELOT ANDREWS, D. D. was born at London, in 1555. His early proficiency in learning occasioned his election to the first of the exhibitions, founded at Pem-

(4) Fuller's Church Hist. of Britain, Cent. 17, sec. 3, pp. 44—47.
Lewis, ch. v. pp. 309—324.
Newcome, ch. i. sec. 7, pp. 93—112.

broke-Hall, Cambridge, by Dr. Watts, archdeacon of Middlesex. After he had been three years at the university, he annually visited his parents at Easter, and usually applied himself during his visit to the attaining, with the assistance of a master, the knowledge of some language, or art, of which he was previously ignorant. By this unremitting attention to study, he rose to be one of the most learned men of the age in which he lived; so that Fuller, in his humourous way, says of him: "the world wanted learning to know how learned this man was, so skilled in all (especially Oriental) languages, that some conceive he might, if then living, almost have served as an interpreter-general at the confusion of tongues." In 1589, he was chosen master of Pembroke-Hall, Cambridge, but resigned the mastership, on being promoted to the see of Chichester, in 1605. He was translated to Ely, in 1609; and from thence to Winchester, in 1618. He was one of the Hampton-court conference, and a considerable writer, chiefly against the Papists. In the exercise of his episcopal dignity, he was the patron of learning; in his private character, generous and modest; and in his manner, grave and sedate; "his gravity," says Fuller, "in a manner awing King James, who refrained from that mirth and liberty, in the presence of this prelate, which otherwise he assumed to himself." He died in 1626, in the seventy-first year of his age, and was buried in the parish church of St. Saviour's, Southwark.[5]

John Overall, D. D. styled by Camden a "prodigious learned man," was born in 1559. He was educated at Cambridge; in 1596, was appointed regius professor of divinity; and about the same time, elected master of Catherine-Hall. In 1604, he was made dean of St. Paul's, London; in 1614, was promoted to the see of Lichfield and Coventry; and in 1618, translated to Norwich,

(5) Chalmers' Gen. Biog. Dict. II. pp. 217—226.
Fuller's Church History, Cent. 17, p. 126.

where he died May 12th, 1619. In his doctrinal sentiments he leaned towards Arminianism, and laboured to compose the differences that had arisen on this subject among the divines of Holland. His work concerning government, in which he asserts its divine institution, which, from having received the sanction of the convocation, is called his "Convocation Book," was long celebrated, and is still occasionally quoted. He was also one of the writers of the *Church Catechism*, of which he is universally said to have written what regards the Sacraments.[6]

Adrian a Saravia, D. D. of Spanish extraction, was a native of Artois, where he was born in 1531. In his early years he received a liberal education; and, in 1582, was invited to become professor of divinity at Leyden, and soon after preacher of the French church in that city. Being inclined to the episcopal form of church-government, he came to England, in 1587, and formed friendships with several eminent English prelates and divines. He first settled in Jersey, where he taught a school, and preached to his countrymen who were exiles there. He afterwards was appointed master of the free grammar school at Southampton; and successively obtained prebends, in the churches of Gloucester, Canterbury, and Westminster. His knowledge of the English language must have been considerable, as he was chosen one of the translators of the English Bible. He died at Canterbury, in 1613, aged 82. His works were published in 1611, 1 vol. fol.[7]

Richard Clarke, D. D. fellow of Christ College, Cambridge, was vicar of Minster, and of Monkton, in the Isle of Thanet, and one of the six preachers, Canterbury,

(6) Chalmers, XXIII. pp. 436—439.
Todd's Vindication of our authorized Translation, &c. p. 49. Lond. 1819, 8vo.

(7) Chalmers, XXVII. pp. 150, 151.
Wood's Athenæ Oxon. II. *fast.* p. 40. Lond. 1721, fol.

He died in 1634; and was succeeded in both his vicarages, by Meric Casaubon. A folio volume of his sermons was published after his death, in 1637.[8]

JOHN LAYFIELD, D. D. fellow of Trinity College, Cambridge, was afterwards rector of St. Clement Danes, Westminster, and one of the first fellows of Chelsea College. Being eminently skilled in architecture, his judgment was principally depended upon in the translation of those parts of the Bible which related to the fabric of the tabernacle and temple. He died at his rectory, A. D. 1617.[9]

ROBERT TIGHE, or TEIGH, D. D. was archdeacon of Middlesex, and rector of All-hallows, Barking. He was born at Deeping, in Lincolnshire, and received his education, partly at Oxford, and partly at Cambridge. He died in 1616.[10]

Mr. —— BURLEIGH appears to have been minister of Stretford, or Stortford; probably FRANCIS BURLEIGH, or BURLEY, D. D. who became vicar of Stortford, or Bishop's Stortford, in 1590.[11]

Mr. GEOFFRY KING was fellow of King's College, Cambridge and succeeded Mr. Spalding, as regius professor of Hebrew in that university.[12]

Mr. THOMPSON, M. A. of Clare-Hall, Cambridge.—Anth. Wood mentions *Richard Thompson*, "a Dutchman, born of English parents." He was, by some of the Presbyterian party, called *the grand propagator of Arminianism*; and by others accused of intemperance; but the learned

(8) Lewis's Hist. of the Isle of Tenet, in Kent, pp. 62. 101, 102. Lond. 1736, 4to.
Fuller, Cent. 17, p. 45. *Hist. of Camb.* p. 92.
Todd's Vindication, p. 50.
(9) Wood's Athen. Oxon. I. *f.* p. 234.
Fuller, *ubi sup.*
(10) Fuller, *ubi sup.*
Wood's Athen. Oxon. I. p. 422.
(11) Newcourt's Repertorium, I. p. 896.
(12) Todd's Vindication, p. 50.

Rich. Mountague, (Pref. to *Diatribe on First Part of Hist. of Tithes,)* says, "he was a most admirable philologer," and "was better known in Italy, France, and Germany, than at home." As neither Fuller, nor Wood, mentions any other *Thompson* of Clare Hall; was this the translator?[13]

Mr. WILLIAM BEDWELL studied at Cambridge, and became vicar of Tottenham High-Cross, near London. He published an edition of all the *Epistles of St. John*, in *Arabic*, with a *Latin* translation, printed at the press of Raphelengius, 1612, 4to. He also left many Arabic MSS. to the university of Cambridge, with numerous notes upon them, and a fount of types for printing them. His fame for Arabic learning was so great, that when *Erpenius* resided in England, about the year 1606, he was indebted to Mr. Bedwell for many directions with regard to his Oriental studies. He was also tutor in that language to the great Orientalist, *Dr. Pocock*. For many years he was engaged in preparing an *Arabic Lexicon* in 3 volumes; and for the greater perfection of his work, took a voyage to Holland to peruse the papers of *Joseph Scaliger*, who professed to have made a collection of 20,000 words in that language; but being slow in carrying his design into effect, *Golius* preceded him in the publication of an Oriental Lexicon, and defeated his intention. Eight or nine volumes of MSS. of Bedwell's Arabic Lexicon, were lent by the university of Cambridge, to assist in the compilation of Castell's "Polyglott Lexicon." His commencement of a *Persian Dictionary*, and his *Arabic* translation of the Catholic *Epistles of St. John*, are among Archbishop Laud's MSS. in the Bodleian Library at Oxford. *A Discovery of the Importance of Mahomet and of the Koran*, to which was annexed his *Arabian Trudgman*, a very curious illustration of Oriental

(13) Fuller's Hist. of the Univ. of Camb. p. 37.
Wood's Athen. Oxon. *f.* p. 152.

etymology and history, was published by him in 1615.[14]

Edward Lively, fellow of Trinity College, Cambridge, and regius professor of Hebrew, was profoundly learned in the Oriental languages, but died before the completion of the translation of the Bible. He was author of a Latin *Exposition of Five of the Minor Prophets*; and a work on *Chronology*. He died in May, 1605.[15]

John Richardson, D. D. born at Linton, in Cambridgeshire, was educated at Emanuel College, Cambridge, of which he became fellow, and afterwards D. D. He was master, first of Peter-House, then of Trinity College, in Cambridge, and regius professor and vice-chancellor of the university. He died about the beginning of the year 1625, (according to Fuller, 1621,) and was buried in Trinity College chapel.[16]

Laurence Chaderton, D. D. descended from a wealthy family, was born at Chadderton, in Lancashire, in the year 1537. Having renounced popery, he entered Christ's College, Cambridge, in 1564. His father, who was a zealous papist, was so enraged at his becoming a Protestant, that he not only disinherited him, but as a mark of his great displeasure, "sent him a poke, with a groat in it, to go a begging." In three years he was chosen fellow of his college, and became a tutor in it. He was A. B. in 1567; A. M. in 1571, and B. D. in 1584; but did not receive the degree of D. D. till 1613, when it was pressed upon him. When Sir Walter Mildmay founded Emanuel College, he was appointed the first

(14) Fuller, p. 45. Todd's Vindication, p. 52.
Dyer's Hist. of the Univ. of Camb. II. p. 281.
Le Long, ed. Masch, pt. ii. vol. I. sec. v. p. 136.
Wood's Athen. Oxon. II. p. 158.
Twells' Life of Pocock, prefixed to his Works, p. 2.

(15) Fuller, *Hist. of Camb.* p. 125.
Todd's Vindication, p. 53.
Leigh's Treatise of Religion and Learning, lib. 4, ch. ix. p. 247. Lond. 1656, fol.

(16) Wood's Athen. Oxon. I. *f.* p. 184.
Fuller's Worthies, p. 158.

master; and such was the high esteem in which he was held by Sir Walter, that when, from his great modesty, he objected to undertake the charge, Sir Walter replied, "If you will not be the *master*, I will not be the *founder* of the college." In this office he continued thirty-eight years. He was one of the Puritan divines nominated by King James, to attend the Hampton-Court conference; and afterwards one of the translators of the Bible. His principles were decidedly opposed to Arminianism, which he was anxious to prevent being countenanced in his college. He resigned the mastership to Dr. Preston, in 1622; and died November 13th, 1640, at the extraordinary age of 103 years! He could read without spectacles to the day of his death. He was a strict observer of the Sabbath, and though married fifty-three years, never kept his servant from public worship to cook victuals: "I desire as much," said he, "to have my servants to know the Lord as myself." Being once on a visit among his friends, in Lancashire, he was invited to preach; and having preached full *two hours*, he paused, and said, "I will no longer trespass upon your patience." Upon which all the congregation cried out, "*For God's sake go on, go on;*" when he proceeded *much longer* in his discourse, to the great satisfaction and admiration of his audience.[17]

Francis Dillingham, born at Dean, in Bedfordshire, was a celebrated Greek scholar, fellow of Christ's College, Cambridge. He was beneficed at Wilden, in Bedfordshire, and is also said to have been parson of Dean. He died a single and wealthy man.[18]

Mr. (Thomas) Harrison was fellow and vice-master of Trinity College, Cambridge. Dyer says, he was author of a *Lexicon Pente-Glotton*,[19]

(17) Brook's Lives of the Puritans, II. pp. 445—448.
Dyer's Hist. of the Univ. of Cambridge, II. pp. 351—353.
(18) Fuller, Cent. 17, p. 45. Hist. of Camb. p. 92.
(19) Fuller, Cent. 17. p. 45. Dyer's Hist. II. p. 291.

ROGER ANDREWS, D. D. was brother to Lancelot Andrews, bishop of Winchester. He was fellow of Pembroke Hall, and master of Jesus College, Cambridge. He was also prebendary of Chichester and Southwell.[20]

ROBERT SPALDING, D. D. was fellow of St. John's College, Cambridge, and king's professor of Hebrew, in that university.[21]

ANDREW BING, or BYNG, D. D. fellow of St. Peter's College, Cambridge; and king's professor of Hebrew, in that university. In May, 1606, he was collated to the sub-deanery of York; and in April, 1618, he was installed archdeacon of Norwich. His name is misprinted *Burge*, by Burnet and Wilkins. He died during the *Interregnum*.[22]

JOHN HARDING, D. D. was Hebrew professor of the university of Oxford, and afterwards president of Magdalen College, and also rector of Halsey, in Oxfordshire.[23]

JOHN RAINOLDS, or REYNOLDS, D. D. was born at Penhoe, near Exeter, in the year 1549, and educated in Corpus Christi College, Oxford. At first he was a zealous Papist, and his brother William a professed Protestant; but, engaging in disputation, they are said to have converted each other to their respective creeds, William becoming an inveterate Papist, and John an avowed Protestant; which occasioned a copy of verses, concluding with the following distich:

"Quod genus hoc pugnæ est? ubi victus gaudet uterq;
Et simul alteruter se superàsse dolet."

"What war is this? when conquered, both are glad,
And either to have conquered other, sad."

This reason for the difference in opinion of these brothers,

(20) Fuller, Cent. 17, p. 45. Hist. of Camb. p. 86. Todd's Vindication, p. 56.
(21) Fuller, Cent. 17, p. 45. Hist. of Camb. p. 125.
(22) Wood's Athen. Oxon. I. *f.* pp. 165. 193. Todd's Vindication, p. 56.
(23) Wood's Athen. Oxon. I. *f.* p. 152. Todd's Vindication, p. 56.

is, however, otherwise accounted for by the Catholic divines, who affirm, that William's defection from Protestantism originated in the weakness of Bishop Jewel's arguments in favour of the Protestant religion. *Credat Judæus Appella!*

In 1562, John became a student of Merton College Oxford, being at that time only about 13 years of age. Having regularly obtained the usual honours of the university, he was selected for his great abilities, as the Protestant champion in the famous dispute with the Popish controversialist Hart, whom he obliged to quit the field. This conference, subscribed by both parties was afterwards published. In 1598, he was made dean of Lincoln, which he exchanged, the following year, for the presidentship of Corpus Christi College. In 1603, he was nominated one of the Puritan divines, to attend the Conference of Hampton-court. The king also appointed him, on account of his uncommon skill in Greek and Hebrew, to be one of the translators of the Bible; but he did not live to see this great work completed. He was seized with the disease of which he died, when in the midst of this laborious undertaking; yet he continued to afford his assistance even to the last. During his sickness, his learned coadjutors in Oxford met at his lodgings regularly once a week, to compare and perfect their notes; and his whole time was spent in prayer to God or in hearing persons read, or in conferring with the translators. He lingered till May 21st, 1607, when, with his eyes lifted up to heaven, he breathed his last, in the 68th year of his age. His humility, knowledge, disinterestedness, and piety, commanded the veneration of all who knew him. "To name Rainolds," said Dr. Crackenthorp, "is to commend virtue itself." As to his *memory*, Dr. Fuller says it "was little less than miraculous, he himself being the truest table to the multitude of voluminous books he had read over, whereby he could readily

turn to all material passages in every leaf, page, volume, paragraph, not to descend lower, to lines and letters." He was author of many works, in defence of the church of England, and on other subjects.[24]

THOMAS HOLLAND, D. D. was born at Ludlow, in Shropshire, in 1539, and educated in Exeter College, Oxford; where he took his degrees with great applause. In 1589, he was appointed regius professor of divinity; and in 1592, was elected master of Exeter College, being accounted a prodigy in almost all kinds of literature. Towards the close of his life, he spent most of his time in meditation and prayer. He loved God, and longed to enjoy him. Finding the hour of his departure at hand, he exclaimed, "Come, O come Lord Jesus, thou bright morning star! Come, Lord Jesus: I desire to be dissolved, and to be with thee." His request was granted, and he was crowned with glory, honour, and immortality, March 17th, 1612, aged 73 years. His remains were interred in the chancel of St. Mary's church, Oxford. His funeral oration was delivered by Dr. Kilbye.[25]

RICHARD KILBYE, D. D. was born at Radcliffe, in Leicestershire; and educated in Lincoln College, Oxford, of which he was elected fellow, in 1577. In 1590, he was chosen rector of his college. He was afterwards made a prebendary in the cathedral church of Lincoln; and professor of Hebrew in the university of Oxford. He died in November, 1620, and was buried in the College-chancel of All Saints' church. Izaak Walton, in his *Life of Dr. Robert Sanderson*, bishop of Lincoln, informs us that he was the tutor to that great prelate, and relates the following anecdote: Dr. Kilbye going on a visit into Derbyshire, took Mr. Sanderson with him. The Sunday

(24) Wood's Athen. Oxon. I. pp. 267 339—342.
Brook's Lives of the Puritans, II. pp. 176—182.
Fuller, Cent. 17, pp. 47, 48.
(25) Brook's Lives of the Puritans, II. pp. 213—215.
Wood's Athen. Oxon. I. p. 377.

they went with the doctor's friend to the parish church; the young clergyman who officiated, not expecting such a hearer as Dr. Kilbye, wasted a great part of the hour allotted for his sermon, in objections against the late translation of the Bible, and in particular, shewed *three* reasons why a certain word should have been differently translated. When the evening service was ended, the preacher was invited to the house of the doctor's friend. After conversation on other topics, the doctor, adverting to the sermon, told him that "he might have preached more useful doctrine, and not have filled his auditors' ears with needless exceptions against the late translation; and as for that word, for which he offered to that poor congregation *three* reasons, why it ought to have been translated as he said, he and others had considered them all, and found *thirteen* more considerable reasons, why it was translated as now printed:" and assured him that "if his friend" (Mr. Sanderson) "should prove guilty of such indiscretion, he should forfeit his favour." Young Sanderson modestly expressed a hope that he should not, and the preacher ingenuously declared "he would not justify himself:" affording a salutary lesson to young critics to be cautious in censuring the works of men of known ability and learning; and to young ministers not to obtrude unnecessary criticisms on their auditories instead of the pure Word of God.[26]

Miles Smith, D. D. was born in the city of Hereford, and became, about the year 1568, a student in Corpus Christi College, Oxford; from which college he transferred himself to Brasen-nose, and took the degrees in arts, as a member of that house. He was afterwards made one of the chaplains, or petty-canons, of Christ Church, and whilst he belonged to that royal foundation took the degree of B. D. After some time, he was ad-

(26) Wood's Athen. Oxon. I. pp. 453, 454.
Walton's Life of Dr. Sanderson, (*no pages.*) Lond. 1678, 8vo.

vanced to be canon residentiary of the cathedral church of Hereford; and in 1594, he was created D. D. At length his services in the translation of the Bible were rewarded by promotion to the see of Gloucester, to which he was consecrated September 20th, 1612. From his youth he applied himself to the reading of the *Classic authors* in their own tongues, and had also gone through the *Greek* and *Latin Fathers*, and made judicious remarks in the margin. He was well acquainted with the *Rabbinical Glosses* and *Commentaries*; and was accurately versed in the *Hebrew, Chaldee, Syriac*, and *Arabic* tongues; such indeed was his profound knowledge, especially of languages, that he was called "a very walking library." He wrote the *Translators' Preface*, prefixed to our large Bibles; the original of which is said to be preserved in the Bodleian Library. He died in 1624; and was buried in his own cathedral.[27]

Richard Brett, D. D. was born in London; and at a proper age entered a commoner of Hart-Hall, Oxford, but was afterwards elected fellow of Lincoln College, and became eminent as a divine and linguist. About the year 1595, he obtained the rectory of Quainton, near Aylesbury, in Buckinghamshire; and about the year 1616, was made one of the first fellows of Chelsea College, a foundation never completed. Anth. Wood says, "He was a person famous in his time for learning, as well as piety, skilled and versed to a criticism in the *Latin, Greek, Hebrew, Chaldaic, Arabic*, and *Æthiopic* tongues. He was a most vigilant pastor, a diligent preacher of God's Word, a liberal benefactor to the poor, a faithful friend, and a good neighbour." He died April 15th, 1637, and was buried in the chancel of his church, at Quainton.[28]

(27) Wood's Athen. Oxon. I. p. 490.
Chalmers, XXVIII. pp. 127, 128.
(28) Wood's Athen. Oxon. I. pp. 607, 608.

Mr. —— Fareclowe, or Fairclough, was of New College, Oxford.

John Duport, D. D. was born at Shepshed, in Leicestershire, and educated in Jesus College, Cambridge, of which he afterwards became master. In 1580, he was instituted to the rectory of Harleton, in Cambridgeshire; and was one of the university proctors. He was subsequently rector of Bosworth and Medbourne, in his native county; in 1583, he was collated to the rectory of Fulham, in Middlesex; and in 1585, obtained the precentorship of St. Paul's, London. He was four times elected vice-chancellor of the university of Cambridge; and, in 1609, was made a prebendary of Ely. He died about, or soon after Christmas, 1617.[29]

William Branthwaite, D. D. was first a student of Clare-Hall, Cambridge; and in succession, fellow of Emanuel, and master of Caius College. In 1618—19, he was elected vice chancellor of the university.[30]

Jeremiah Radcliffe, D. D. was one of the senior fellows of Trinity College, Cambridge.[31]

Samuel Ward, D. D. was born of a good family in the bishoprick of Durham, at a place called Bishop's-Middleham. He was first a scholar of Christ's College, Cambridge; from whence, on account of his merit, he was elected into a fellowship, at Emanuel, and succeeded to the mastership of Sidney-Sussex College, on January 5th, 1609. On April 29th, 1615, he was installed archdeacon of Taunton, and was at that time prebendary of Bath and Wells. On February 11th, 1617, he was promoted to a stall in the metropolitan church of York; in 1620;

(29) Chalmers, XII. p. 502.
Newcourt's Repertorium Ecclesiasticum Parochiale Londinense, I. p. 101. Lond. 1708, fol.

(30) Dyer's Hist. of the Univ. of Cambridge, II. p. 46.
Fuller's Hist. of the Univ. of Cambridge, p. 162.

(31) Fuller's Church Hist. of Britain, Cent. 17, p. 46.
Todd's Vindication, p. 63.

he was vice-chancellor of the university; the year following was made Lady Margaret's professor of divinity; and in 1624, was rector of Much-Munden, in Hertfordshire. He was one of the divines sent by King James I. to the synod at Dort, in 1618. In 1640, he was nominated one of the committee for religion; and on account of his known opposition to Arminianism, was one of the assembly of divines, though he refused to sit among them. On the breaking out of the rebellion, he suffered severe persecution, was deprived of his mastership and professorship, and plundered and imprisoned both in his own, and St. John's College. He is said to have died in great want, September 7th, 1643. He was buried in the chapel of Sidney-Sussex College.[32]

ANDREW DOWNES was fellow of St. John's College, Cambridge, and king's Greek professor. He was accounted one of the best scholars of his time, and was one of the learned men whose notes accompanied Sir Henry Savile's famous edition of *Chrysostom's Works*. He died in 1625. At his death several competitors appeared for the Greek professorship, among whom was the learned *Abraham Wheeloc*; but the office was conferred upon Mr. *Robert Creighton*, who had assisted Mr. Downes when age and infirmities rendered him inadequate to all the labour of a situation which he had held for forty years.[33]

JOHN BOYSE, or BOIS, was born at Nettlestead, in Suffolk, January 3rd, 1560. His father, William Bois, was rector of West-Stowe, near St. Edmundsbury, and taught him the first rudiments of learning, particularly of Hebrew. His mother, whose memory he greatly venerated, appears also to have been a woman of piety and information. At the beginning of a Common Prayer Book he wrote: "This was my mother's book; my good

(32) Chalmers, XXXI. pp. 127—129.
(33) Fuller's Hist. of the Univ. of Camb. pp. 125. 164.

mother's book. - - - She had read the Bible over twelve times, and the Book of Martyrs twice, besides other books not a few." With an excellent capacity, and under such parents, his progress in knowledge was considerable, and before he was five years old he had read the whole of the Bible; and before he was six could write Hebrew in an elegant hand. At fourteen he was admitted of St. John's College, Cambridge, where he distinguished himself by his knowledge of Greek; and applied so diligently to his studies, that we are told he would go to the university library in summer, at four in the morning, and remain till eight in the evening without intermission. Happening to have the small-pox when he was elected fellow, to preserve his seniority, he caused himself to be carried, wrapped up in blankets, to be admitted. In 1583, he took holy orders, being ordained deacon, June 21st; and next day priest, by virtue of a dispensation. He was ten years chief Greek lecturer in his college, and read every day. He voluntarily read a Greek lecture for some years, at four in the morning, in his own chamber, which was frequented by many of the fellows. On the death of his father, he succeeded him in the rectory of West-Stowe; but resigned it on his mother going to live with her brother. He married the daughter of Mr. Holt, rector of Boxworth, in Cambridgeshire, whom he succeeded in that living. In 1615, Dr. Lancelot Andrews, bishop of Ely, bestowed on him, unsolicited, a prebend in his church. He died in 1643, in the 84th year of his age, leaving a great many manuscripts behind him, particularly a *Collation of the Text of the Gospels and Acts*, of which a few copies were printed, under the title: "Veteris interpretis cum Beza aliisque recentioribus Collatio in Quatuor Evangeliis et Apostolorum Actis, autore Johanne Boisio, Eccl. Eliensis Canonico, opus auspiciis rev. Præsulis Lanceloti, Winton. Episc. cæptum et perfectum," Lond. 1655, 12mo.

The three rules given him when a student, by Dr. Whitaker, deserve the attention of persons of sedentary habits: "1. Always to study standing. 2. Never to study in a window. 3. Never to go to bed with cold feet."[34]

——— Ward, D. D. was fellow of King's College, (Peck says Queen's College,) Cambridge; prebendary of Chichester; and rector of Bishop-Waltham, in Hampshire.[35]

Thomas Ravis, D. D. was born at Maldon, or Meandon, in Surry, and received his early education as king's scholar in the college-school, at Westminster; from whence he was sent to Oxford, and became student of Christ-Church, in 1575. In 1592, he was made canon of the seventh stall in the church of Westminster; and in 1594, was made dean of his house. The year following he took the degree of D. D., and was chosen vice-chancellor two years successively. In 1604, he was appointed one of the translators of the Bible; and promoted, the same year, to the see of Gloucester. In 1607, he was translated to London, but did not long enjoy his advancement, dying December 14th, 1609.[36]

George Abbot, D. D. was the son of Maurice Abbot, a cloth-worker, of Guildford, in Surrey, where he was born, October 29th, 1562. After receiving a preparatory education at the grammar-school in his native town, he was entered of Baliol College, Oxford. In 1585, he took holy orders, and became a popular preacher in the university. Having proceeded D. D. he was elected master of University College, September 6th, 1597; installed dean of Winchester, March 6th, 1599; and chosen vice-chancellor of Oxford, in 1600; an honour conferred

(34) Peck's Desiderata Curiosa, II. lib. 8, no. 3, pp. 36—58. Lond. 1735, fol.
Chalmers' Gen. Biog. Dict. VI. pp. 375—377.
(35) Fuller. Cent. 17, p. 46.
Peck's Desiderata Curiosa, II. lib. 8. p. 47, *note*.
(36) Wood's Athen. Oxon. I. p. 720.

on him again, in 1593, and a third time, in 1605. In 1609, he was promoted to the see of Lichfield and Coventry; the year following he was preferred to that of London; and the succeeding year was advanced to the archiepiscopal see of Canterbury. His learning was universally respected; and his talents as the negociator of an attempt to unite the churches of England and Scotland, claimed admiration. He was a zealous Protestant, and boldly defended the rights of the subject, and liberty of conscience. His unshaken integrity in maintaining the interests of morality was strongly marked, by opposing the divorce of the royal favourite, Robert, earl of Essex; and by refusing to sanction the king's declaration, usually called the "Book of Sports," from its permitting sports and pastimes on the Lord's day, and forbidding it to be read in the church at Croydon, where he was at the time of its publication. He founded an hospital at Guildford, which he liberally endowed with £300 *per annum*, for the employment and maintenance of a certain number of indigent persons. The evening of his life was, however, beclouded by the occurrence of a most melancholy event; for being in a declining state of health, and visiting Hampshire, during summer, for the sake of recreation, he accepted the invitation of Lord Zouch, to hunt in his park at Branzill, and in shooting an arrow from a cross bow at a deer, accidentally killed that nobleman's park-keeper. This fatal event threw him into a deep melancholy, and he ever afterwards kept a monthly fast on Tuesday, the day of the week on which the keeper was killed. He also settled an annuity of £20 on the widow. Towards the close of life the increasing infirmities of the archbishop, and the rising influence of Dr. Laud, lessened his influence at court, so that he lost much of the royal favour. He died at Croydon, August 5th, 1633, at the age of 71; and was buried in the church of the Holy Trinity at Guildford. He left

several large sums to charitable purposes; beside considerable donations to the university of Oxford. His publications were chiefly, though not entirely, in divinity; his "History of the Massacre in the Valtoline," was printed in the 3rd vol. of Fox's Acts and Monuments.[37]

Richard Eedes, D. D. a native of Bedfordshire, was born about the year 1555, at Sewell, in that county. At an early age he was sent to Westminster school; and from thence, in 1571, was elected a student of Christ Church, Oxford. He proceeded in arts in 1578; in the same year took holy orders; and soon became a celebrated preacher. His talents gained him preferment; in 1584, he was installed prebendary of Yarminster, in the church of Sarum; in 1586, he was made a canon of Christ Church; and in 1596, was advanced to the deanery of Worcester. He was also one of the royal chaplains, first to Queen Elizabeth; and afterwards to King James. He was appointed one of the translators of the New Testament; but died at Worcester, November 19th, 1604, and was succeeded in his deanery by Dr. *James Montague*, afterwards bishop of Winchester, who has by some been supposed to have become one of the translators.[38]

Giles Thompson, or Tomson, D. D. was born in London; and in 1571, was entered an exhibitioner of University College. In 1580, he was elected fellow of All-Souls College; in 1586, he was one of the proctors of the university; and about the same time, reader of Magdalen College. He was afterwards chaplain to the queen, residentiary of Hereford, rector of Pembridge, in Herefordshire; dean of Windsor, scribe, or registrar of the most noble order of the garter, became an eminent preacher, and in 1611, was advanced to the see of Gloucester. He

(37) Chalmers, I. pp. 15—29.
(38) Biographical Mirror, II. p. 91. Lond. 1798, 4to.

departed this life, in 1612, to the great grief of those who knew and honoured his piety and learning.[39]

Mr. afterwards Sir HENRY SAVILE, Knt., whose learning and liberal benefactions placed him among the most eminent characters of the seventeenth century, was born at Bradley, near Halifax, Yorkshire, November 30th, 1549; and educated at Oxford, where he was chosen fellow of Merton College. He was twice elected proctor, in 1575, and 1576. In 1578, he visited the Continent, and on his return was appointed tutor in the Greek language to Queen Elizabeth. In 1585, he was made warden of Merton College, which he governed with great reputation for thirty-six years. In 1596, he was chosen provost of Eton College, and increased the fame of that society by filling it with the most learned men; though he incurred the dislike of some of the scholars, by his preference of diligence to wit: "Give me," he used to say, "the plodding student. If I would look for wits, I would go to Newgate, there be the wits." James I. upon his accession to the crown of England, expressed his great regard for him, and would have preferred him either in church or state, but he would only accept the honour of knighthood, which he received at Windsor, September 21st, 1604. Upon the loss of his son, which happened about this time, he devoted his fortune entirely to the encouragement of learning. In 1619, he founded two professorships at Oxford, one in astronomy, the other in geometry. Beside giving various sums of money for the advancement of mathematical and other sciences, he contributed several rare books and MSS. to the Bodleian Library, and a number of Greek types and matrices to the printing press at Oxford. He also published many valuable works at great expense; and his beautiful edition of *Chrysostom's Works*, in Greek, of which 1000 copies were printed, in 1613, in 8 vols. folio, cost him no

(39) Wood's Athen. Oxon. I. p. 721.

less than £8000. He died at Eton College, February 19th, 1621—2; and was buried in the chapel there.[40]

JOHN PERIN, or PERYN, D. D. was of St. John's College, Oxford, where he proceeded D. D., July 9th, 1515; became Greek professor of the university; and afterwards canon of Christ Church. He died May 9th, 1696.[41]

—— RAVENS, D. D. Anth. Wood mentions *John Ravens*, who was probably the same person. He was of Queen's College, Oxford; took his degree of M. A. July 7th, 1595; and in 1607, became sub-dean of Wells, and prebendary of Bishop's Compton in that church.[42]

JOHN HARMAR, D. D. was born at Newbury, in Berkshire; educated in grammar learning in Wykeham's school, and admitted perpetual fellow of New College, Oxford, in 1574. Having taken holy orders, he was appointed king's professor of Greek, in 1585. Two years afterwards he was chosen one of the proctors of the university. He was chief master of Winchester school for nine years; and warden of the college there seventeen years. During his travels on the Continent, he disputed with some of the celebrated doctors of the Catholic party at Paris, being well read in the Fathers and schoolmen. He published Latin translations of some of Chrysostom's Works; and was one of the principal of those who were engaged in the English translation of the Bible. His translation of *Beza's Sermons*, a book of rare occurrence, bespeaks him an excellent English writer. He died October 11th, 1613, and was buried in the upper end of the choir of New College.[43]

WILLIAM BARLOW, D. D. was descended from a re-

(40) Chalmers, XXVII. pp. 200—205.
Lempriere, *sub voce*.
(41) Wood's Athen. Oxon. I. *f.* p. 151.
Le Neve, Fasti Eccles. Anglican. p. 235.
(42) Wood's Athen. Oxon. I. *f.* p. 149.
(43) Ibid. I. p. 390.
Todd's Vindication, p. 62.

spectable family, of Barlow, in Lancashire; became fellow of Trinity College, Cambridge; prebendary of Westminster; and, in 1603, dean of Chester. He was advanced to the see of Rochester, in 1605; from whence he was translated to Lincoln, in 1608. He died in 1613, and was buried at his palace, at Bugden. He was employed to draw up an authentic relation of the famous conference between the Bishops and the Puritans, at Hampton-court, at which he had been present, which was afterwards published: he also wrote a Vindication of King James's Apology for the Oath of Allegiance, in opposition to Mr. Parsons, the Jesuit.[44]

Of Dr. HUTCHINSON no biographical account has been obtained.

Dr. SPENCER is supposed by Anth. Wood, to be JOHN SPENSER, or SPENCER, D. D. a native of Suffolk, and originally one of the clerks of Corpus Christi College, Oxford. He was elected Greek reader of his college, in 1578. In 1579, he was admitted fellow; the year following he proceeded M. A. and, entering into orders, became a famous preacher and chaplain to King James I. On the death of Dr. Rainolds he was elected president of his college, and is said to have been "reverenced by all good men, for his knowledge, learning, and piety." He died April 3rd, 1614. There was also a Dr. *John Spenser* elected as one of the first fellows of Chelsea College, who was probably the same as the above.[45]

There was a ROGER FENTON, D. D. a native of Lancashire, fellow of Pembroke College, Cambridge, and minister of St. Stephen's, Walbrook, London; but whether the same as the translator of the Bible, is not ascertained.[46]

(44) Chalmers, III. p. 488.
Dyer's Hist. of the Univ. of Cambridge, II. p. 140.
(45) Wood's Athen. Oxon. I. pp. 393, 394.
Fuller, Cent. 17, p. 52.
(46) See Fuller's Worthies, *Lancashire*, p. 116. Lond. 1662, fo

MICHAEL RABBET, B. D. was rector of St. Vedast, Foster-lane, London.[47]

Anth. Wood notices THOMAS SANDERSON, D. D. of Baliol College, Oxford, who was installed archdeacon of Rochester, in 1606; but does not say whether or not he was the translator of the Bible.[48]

WILLIAM DAKINS, B. D. was educated at Westminster school, from whence being removed to Cambridge, he was admitted into Trinity College, on the 8th of May, 1587; chosen junior-fellow, October 3rd, 1593; and senior-fellow the 16th of March following. In 1602, he was chosen Greek lecturer of Trinity College, an annual office; and in 1604, on the resignation of Dr. Gray, he was chosen to succeed him as professor of divinity, in Gresham College, London, on the recommendation, not only of the vice-chancellor, and several heads of the college at Cambridge, but of several of the nobility, and of King James I. himself, who thought it a suitable remuneration for one of the translators of the Bible. Mr. Dakins was also chosen junior-dean of Trinity College, October 2nd, 1606; but dying in the February following, had not the happiness of seeing the great work completed in which he had engaged.[49]

To the preceding biographical sketches of the translators of our present authorized English translation of the Bible, may be added the following of Bishop Bilson, who assisted Dr. Miles Smith, in the final revision of the work; and of John Aglionby, and Leonard Hutten, who appear to have been substituted, or Drs. Ravens and Eedes, on their places being vacated, that of the latter by death.

THOMAS BILSON, D. D. of German descent, from a

(47) Dyer's Hist. of the Univ. of Cambridge, II. p. 291.
(48) Wood's Athen. Oxon. I. p. 169.
(49) Ward's Lives of the Professors of Gresham College, pp. 41—47. Lond. 1740, fol.

family related to the duke of Bavaria, was a native of Winchester, where he received the rudiments of his education, at Wykeham's school. He was admitted perpetual fellow of New College, Oxford, in 1565. After proceeding in arts, he took orders, and became a constant preacher; and so distinguished himself by his learning and talents, that he rose to be prebendary of Winchester, warden of the college there; and at length bishop of Worcester, in 1596; from whence he was translated, the year following, to Winchester. He engaged in most of the theological disputes of his day; and among other works published a *Survey of Christ's Suffering and Descent into Hell*, which occasioned much debate. He departed this life, June 18th, 1616, and was buried in Westminster Abbey.[50]

JOHN AGLIONBY, D. D. was descended from a respectable family in Cumberland. In 1583, he entered as student of Queen's College, Oxford, of which he afterwards became fellow, and entered into holy orders. After visiting foreign countries, he was, on his return, made chaplain in ordinary to Queen Elizabeth. In 1601, he was chosen principal of St. Edmund's Hall, Oxford; about the same time he obtained the rectory of Islip, and soon after was appointed chaplain in ordinary to King James I. He is said to have been profoundly read in the Fathers, and in school divinity; an exact linguist, a most polite and learned preacher, and well accomplished with all kind of learning. He died at Islip, February 6th, 1609, aged 43. His widow erected a tablet to his memory, in the chancel of the church in that place.[51]

LEONARD HUTTEN, D. D. was elected from Westminster school, a student of Christ Church, Oxford, in 1574, and applied himself with unwearied diligence to the

(50) Wood's Athen. Oxon. I. pp. 403—405.
(51) Ibid. I. p. 354.
Todd's Vindication, Append. No. (

various branches of academical learning. Having entered into holy orders, he became a frequent preacher; and in 1599, was installed canon of Christ Church, being then B. D. and vicar of Flower, in Northamptonshire. He was an excellent Greek scholar, well acquainted with the Fathers and schoolmen, and versed in the history of our own nation. He died May 17th, 1632, aged 75. His daughter Alice was married to Dr. Richard Corbet, successively bishop of Oxford and Norwich.[52]

Some of the editions of King James's Bible, especially the folio and quarto copies, were accompanied with "the Genealogies of Scripture," by *John Speed*, the historian, who, though originally brought up to the business of a tailor, became eminent as an antiquary and historian. A patent was granted him by the king, for securing the property of this work to him and his heirs. He died July 28th, 1629, and was buried in St. Giles's Church, Cripplegate, London.[53]

An "Abstract and Epitome of the Bible" is also sometimes found bound up with early editions of this translation. The author was RICHARD BERNARD, rector of Batecombe, in Somersetshire, the laborious compiler of "Thesaurus Biblicus," a work formerly in use as a concordance. He also wrote, "The Isle of Man; or legal proceeding in Manshire against sin;" an allegorical work, to which some have supposed John Bunyan was indebted for some of the thoughts amplified in his "Pilgrim's Progress." He died A. D. 1641.[54]

The royal patron of the translation, JAMES I. was himself both a commentator on the Scriptures, and a poet. His *Paraphrase upon the Revelation of the Apostle St. John*,* and *Meditations* upon select parts of the xvth and

(52) Wood's Athen. Oxon. I. p. 570.
(53) Chalmers, XXVIII. p. 264.
(54) Granger's Biog. Hist. of England, II. p. 190.
Chalmers, V. pp. 97, 98.

* There is a MS. of this in Marischal College, Aberdeen, partly

xxth chapters, have been published with his works, by Bishop Montacute, from which two passages are extracted, as exhibiting this monarch's views of the Sacred Writings. The first is his Paraphrase on Revelation xxii. 19. "And if any man take away any thing from the wordes of the booke of this prophesie, God shal take his part away out of the book of life, and out of the holie citie, and out of these blessings that are written in this booke: For whosoeuer in copying or translating this booke, adulterateth any waies the originall, or in interpreting of it, wittingly strayes from the trew meaning of it, and from the analogie of faith, to follow the fantasticall inuention of man, or his owne preoccupied opinions; he, I say that doeth any of these, shal be accursed as a peruerter of the trewth of God and his Scriptures."—The second is from "a *Meditation upon certaine verses of the 20th chapter of the Reuelation*," and relates to the expounding of Scripture on chap. xx. 9. "In the forme of language, and phrase or maner of speaking, of fire comming downe from hauen here vsed, and taken out of the booke of Kings, where, at *Elias* his prayers, with fire from heauen were destroyed *Achazias* his souldiers: as the greatest part of all the words, verses, and sentences of this booke are taken and borrowed of other parts of the Scripture, we are taught to vse onely Scripture for interpretation of Scripture, if we would be sure, and neuer swarue from the analogie of faith in expounding, seeing it repeateth so oft the owne phrases, and thereby expoundeth them."[55]

As a poet, King James commenced, but did not live to complete, a *metrical version of the* PSALMS. What he had written of it, was published in 1631, with the permission of King Charles. It is said to be "remarkable for its flat

written by his Majesty himself." Dyer's *Hist. of the Univ. of Cambridge*, I. ch. vi. p. 101.

(55) The Workes of the Most High and Mightie Prince, James, &c. pp. 72. 80. Lond. 1616, fol.

simplicity and unmeaning expletives." The version of Psalm lxxiv. 11, may serve as a brief specimen.

"Why dost thou *thus* withdraw thy hand
Even thy right hand restraine?
Out of thy bosom, for our good,
Drawe back the same againe."[56]

Many poetical versions of the PSALMS were made, also, by other persons, in various stations of life, and with very different talents, in the early part of the seventeenth century, a list of of which is given by Bishop Newcome, at the close of his *Historical View of English Biblical Translations*.

About the same time an attempt was made by Mr. AMBROSE USHER, elder brother of the pious and profoundly learned archbishop of Armagh, to translate the *whole* of the OLD, and a considerable part of the NEW TESTAMENT into ENGLISH. His qualifications for such a work were uncommonly eminent, for although he died young, he was critically versed in the Oriental tongues, particularly the *Hebrew* and *Arabic*. The MS. of this version in 3 tomes, 4to., dedicated to King James I., is said to be still preserved in the library of Trinity College, Dublin.[57]

The authorized version being printed, several writers, both Catholics and Protestants, published critical remarks upon it, endeavouring to prove that it might have been executed with greater fidelity and propriety. The chief of the Protestant oppugners of the translation, were Dr. *Gell*, Mr. *Ainsworth*, and Mr. *Canne*.

DR. ROBERT GELL, minister of St. Mary Aldermary, London, who had been chaplain to Archbishop Abbot, complained that the translators had leaned towards Calvinism; and intimates, that the translators would have produced a more perfect version, but for the restraints laid upon them to amend the former translations, rather

(56) Granger's Biog. Hist. of England, II p. 20.
(57) Lewis, pp. 339, 340.
Newcome, p. 408.

than to produce an entirely new one. Many of his criticisms are trifling; and one great error in his remarks is, that of adopting cabalistical or allegorical views of the Scriptures. His work is entitled "*An Essay toward the amendment of the last English translation of the Bible: or, a Proof, by many instances, that the last translation of the* BIBLE *into English may be improved.* London, 1659, fol. It consists of several discourses or sermons on particular passages, in which are many valuable theological observations: the last, or *Sermon* XX. is on 1 John i. 8, and vindicates *the possibility of believers living without sin, in this life.* It is altogether a curious work; and is now become rare.

Mr. HENRY AINSWORTH, an English nonconformist, who became minister of a church of *Brownists*, (as they were denominated from their leader,) at Amsterdam, was an excellent Hebrew scholar, and published translations of the PENTATEUCH, PSALMS, and SONG OF SOLOMON, with *Annotations.* His version is quite literal and ill expressed; but his notes, or annotations, particularly on the *Pentateuch*, display extensive acquaintance with rabbinical writers, united with a strong understanding, and extraordinary diligence. The *Psalms* were printed in 1612, 4to.; the *Pentateuch*, in 1621, in 2 vols. 4to.; and again in 1627, fol.; and the *Song of Solomon*, in 1623, 4to. They were published together in 1639, fol. He died abroad, about A. D. 1622, not without suspicion of poison, as his death was sudden; the report was, that having found a diamond of great value, he offered to restore it to its owner, a Jew, without remuneration, if he would procure him a conference with certain rabbis, on the prophecies respecting the Messiah, which the Jew promised, but not being able to effect, he contrived to get him poisoned.[58]

JOHN CANNE was a Baptist minister, and a leader of

(58) Chalmers, ii. pp. 206—226.

the English Brownists, of Amsterdam, whither he had been driven at the time of the restoration. He had afterwards a congregation in his native country, at Bristol. He published an edition of King James's Bible, in 1647, or earlier, and another in 1664, in 8vo., printed at Amsterdam, with the omission of the *Apocrypha*, in which he placed in the margin, the most complete collection of *Parallel Passages* that had ever been compiled. The best edition of his Bible is said to be that of Edinburgh, 1727, 8vo. In the preface he defended the most literal translation possible of the Scriptures, "for it is necessary," said he, "to preserve the letter entire, how inconvenient, yea, how absurd soever, and harsh, it may seem to men's carnal reason; because the *foolishness of* GOD *is wiser than men*." He also laid down some other rules for translation; and promised a fair edition of such a translation, with annotations. But though he spoke of it as ready for the press, it does not appear to have been printed.[59]

Between the publication of Tyndall's version, and the translation of James I., 175 editions of the Bible and New Testament were published; but of the present authorized version, it is impossible to say how many have been printed, though there can be no doubt, considering the various forms in which it has been disseminated, that some millions of copies of it have been circulated through the British empire.[60]

Since the publication of this version, no essential change has been made in the translation of the Bible by authority. It is true, that in 1652—3, a little before the long parliament was dissolved by Oliver Cromwell, an order was made, Tuesday, January 11th, that a bill should be brought in for a new translation of the Bible

(59) Lewis, pp. 341—344.
—Brook's Lives of the Puritans, III. pp. 332—341.
(60) Thomson and Orme's Historical Sketch, &c. p. 63.

out of the original tongues; but as the house only sat about two months, being dismissed April 20th, 1653, little or no progress was made in the design. It was, however, revived during the protectorate of Cromwell, when "Grand committees" were chosen by the parliament, for special purposes, one of which was for "Religion." This committee, which met January 16th, 1656, "ordered, that it be referred to a sub-committee to send for and advise with Dr. *Walton*, Mr. *Hughes*, Mr. *Castle*, Mr. *Clerk*, Mr. *Poulk*, Dr. *Cudworth*, and such others as they shall think fit, and to consider of the translations and impressions of the Bible, and to offer their opinions therein to this committee; and that it be especially commended to the lord-commissioner, *Whitelocke*, to take care of this business."

This committee met frequently at *Whitelocke's* house, at Chelsea, and "had the most learned men in the Oriental tongues, to consult with in this great business, and divers excellent and learned observations of some mistakes in the translations of the Bible in English: which yet was agreed to be the best of any translation in the world: great pains was taken in it, but it became fruitless by the parliament's dissolution."[61]

But although no *new* English translation has been made by royal command, since the time of James I. several circumstances have occurred, which prove the care taken to preserve the version from being corrupted or becoming obsolete. In 1632, Barker and Lucas, the king's printers, printed an edition of the Bible of 1000 copies, in which a serious mistake was made by leaving out the word *not* in the *Seventh Commandment*, causing it to be read "Thou shalt commit adultery." His Majesty King Charles I. being made

(61) Lewis, pp. 354, 355.
Whitelocke's Memorials of the English Affairs, p. 645. Lond. 1682, fol.

acquainted with it by Dr. William Laud, bishop of London, order was given for calling the printers into the high-commission, where, upon the fact being proved, the whole impression was called in, and the printers heavily fined. With this fine, or a part of it, a fount of fair Greek types and matrices were provided, for publishing such MSS. as might be prepared, and should be judged worthy of publication; of this kind were the *Catena* and *Theophylact*, edited by Lyndsell. The following is a copy of King Charles's letter to Bishop Laud:

"Most reverend father in God, right trusty, and right entirely beloved counsellor, We greet you well. Whereas Our servant *Patrick Young*, keeper of Our library, hath lately with great industry and care, published in print an Epistle of *Clemens Romanus* in *Greek* and *Latin*, which was never printed before, and has done this to the benefit of the church, and Our great honour; the manuscript by which he printed it being in our library. And whereas We further understand, that the right reverend father in God, *Augustin Lyndsell*, now bishop of *Peterborough*, and Our said servant *Patrick Young*, are resolved to make ready for the press, one or more *Greek* copies every year, by such manuscripts as are either in our *Library*, or in the libraries of Our universities of *Oxford* and *Cambridge*, or elsewhere, if there were *Greek* letters, matrices, and money ready for the work, which pains of theirs will tend to the great honour of our self, this church, and nation: We have thought good to give them all possible encouragement herein. And do therefore first require you, that the fine, lately imposed by our *High Commissioners* upon *Robert Barker*, and *Martin Lucas*, for base and corrupt printing of the Bible, being the sum of three hundred pounds, be converted to the present buying of such and so many *Greek* letters and matrices, as shall be by you thought fit for this great and honourable work. And Our further will

and pleasure is, that the said *Robert Barker*, and *Martin Lucas*, Our pattentees for printing, or those which either now are, or shall hereafter succeed them, being great gainers by that *Patent*, which they hold under Us, shall at their own proper costes and charges of ink, paper, and workmanship, print, or cause to be printed, in *Greek*, or *Greek* and *Latin*, one such volume in a year, be it bigger or less, as the right reverend father aforesaid, or Our servant *Patrick Young*, or any other of Our learned subjects shall provide and make ready for the press."

"Given under Our signet, at Our palace of *Westminster*, the 13th day of January, in the ix th. year of Our reign." [62]

This letter was followed by one addressed to the Turkey merchants, designed to promote the interests of Oriental, as well as Greek literature; and is thus given by Collier:

"Trusty and well-beloved, We greet you well."

"We have of late taken into Our princely care, how to furnish the *Greek* press within our kingdom, that such of Our subjects as are learned in that language might be able to set forth some of those divers MSS. in *Greek* with which Our library, and the libraries in Our universities, are well furnished. Which course, if it be well followed, (as we doubt not but it will,) must needs bring a great deal of profit and honour both to church and state. With the consideration of this concerning the *Greek*, We took into our care also, a great difficulty, which yet We conceive may be well master'd, if it be prudently looked into. There is a great deal of learning, and that very fit and necessary to be known, that is written in *Arabick*; and there is a great defect in both Our universities, very few spending their time to attain that, or any other of the Eastern languages; which We impute

(62) Selden's Table-Talk, p. 29. Lond. 1797.
Collier's Eccles. Hist. II. Collection of Records, Num. cx. p. 111.
Heylyn's Cyprianus Anglicus, p. 215. Lond. 1671, fol.

not so much to the fault of the students there, as partly to the great scarcity and want of *Arabick* and *Persian* books, on which they might spend their pains; and partly to their lack both of opportunity and means to provide and furnish themselves with such books. While we took this into Our royal consideration, and withal how useful and necessary the knowledge of these languages would be for Our subjects, We could not but think and advise which way some better store of Arabick and Persian books might be gotten, and brought unto Us. After long deliberation, we could not find any way so good, and likely to be successful, as the employing your service which trade thereabouts. And because We would do it with little or no burden at all unto you, We have thought of this course, which we pray and command you to follow carefully, and with effect; namely, That every ship of yours, at every voyage that it makes, should bring home one *Arabick* or *Persian* manuscript book, to be delivered presently to the master of the Company, and by him sent or carried to the lord archbishop of *Canterbury*, for the time being, who shall dispose of them as We in Our wisdom shall think fit. And We doubt not but you will be careful at all times readily to perform this service, which so much tends to Our own honour, the advancement of learning, and the good of Our people; the value of one book being not a considerable thing. And always provided that they bring any other books besides the *Alcorans*, because we have choice of them already.

"Given under Our signet, at Our palace of Westminster, the - - - - day of February, in the ninth year of Our reign."[63]

In 1638, another error, of less moment, indeed, than that for which the fine was imposed, but rendered important by the disputes between the independents and episcopalians, appeared in an edition of the Bible print-

(63) Collier's Eccles. Hist. II. p. 761.

ed at Cambridge, by Buck and Daniel. This was the alteration of the word *we* into *ye*, in Acts vi. 3. The error was continued in several editions, till 1685, when it was corrected.[64]

In 1677, a Bible was printed by Hayes, at Cambridge, with many references added to the first edition; and in 1678, a Bible also was printed at Cambridge, with still more references, the labour of Dr. Scattergood, rector of Wilwick and Elverton, in Northamptonshire, and one of the compilers of the *Critici Sacri*. A new edition of the Bible, in folio, was printed at London, in 1701, with a great addition of parallel texts, and a new chronological index, by Dr. TENISON, archbishop of Canterbury, and Dr. LLOYD, bishop of Worcester. To this edition was added Bishop Cumberland's Tables of Scripture-measures, weights, and coins. Drs. Tenison and Lloyd transmitted the additional parallels, &c. to the printer, but did not correct the press; the edition, therefore, was so full of typographical errors, that when it appeared, a complaint was exhibited against the printers, by the clergy of the lower house of convocation, A. D. 1703. The printers continuing to print the Bible carelessly, with a defective type, on bad paper; and when printed, to sell them at an exorbitant price; his Majesty George I. issued the following order to the patentees, dated Whitehall, 24th April, 1724: "1. That all Bibles printed by them hereafter, shall be printed upon as good paper, at least, as the specimens they had exhibited."

"2. That they forthwith deliver 4 copies of the said specimens to be deposited and kept in the two secretaries' offices, and in the public registries of the archbishop of Canterbury, and the bishop of London, to the end recourse may be had to them."

"3. That they shall employ such correctors of the press, and allow them such salaries, as shall be approved from

(64) Lewis, pp. 340, 341.

time to time, by the archbishop of Canterbury, and bishop of London, for the time being."

"4. That the said patentees for printing Bibles, &c. do print in the title-page of each book, the exact price at which such book is by them to be sold to the booksellers."

The most complete revision of the authorized version of the English Bible, since its translation in the reign of James I., was made in 1769, by Dr. Benj. Blayney, Rector of Polshott, in Wiltshire, and afterwards Regius professor of Hebrew, in the university of Oxford, under the direction of the vice-chancellor and delegates of that university. In this edition, 1. The *punctuation* was thoroughly revised; 2. The *words* printed in *Italics* were examined and corrected by the Hebrew and Greek originals; 3. The *proper-names*, to the etymology of which, *allusions* are made in the text, were translated, and entered in the margin; 4. The *heads* and *running-titles* were corrected; 5. Some material errors in the *chronology* were rectified; and, 6. The *marginal references* were re-examined, corrected, and their number greatly increased.[65]

Returning to the consideration of the state of Biblical literature in England, in the seventeenth century, the patronage afforded by Archbishop Laud to learning in general, and especially to Oriental pursuits, claims our grateful recollection. During a period of uncommon agitation, in the affairs both of church and state, the archbishop constantly endeavoured to promote the cultivation of the Oriental languages. He employed the most learned men to purchase Greek and Oriental MSS. for him, in foreign countries; he founded an *Arabic* lecture at Oxford, which began to be read August 10th, 1636, by the celebrated Dr. Edward Pocock, the first

(65) Lewis, pp. 349—351.
Crutwell's Preface to Bishop Wilson's Bible.
Dr. A. Clarke's General Preface to Commentary, p. xxv.

professor; he erected a library adjoining the *Bodleian*, with other elegant buildings; and beside many other valuable donations and bequests, presented to the university at several times, 1276 MSS. in Hebrew, Syriac, Chaldee, Egyptian, Ethiopian, Armenian, Arabic, Persian, Turkish, Russian, Chinese, Japanese, Greek, Latin, Italian, French, Saxon, English, and Irish; an invaluable collection, procured by great exertion, and at vast expense. His great attachment to books appeared even from the articles of impeachment exhibited against him by his enemies, who, irritated by his violent high-church principles, brought him to the block, in 1644—5; for amongst them are the following:

"Art. 5. Receiving a BIBLE, with a crucifix embroidered on the cover of it by a lady."

"Art. 6. A book of Popish pictures, two *Missals*, *Pontificals*, and *Breviaries*, which he made use of as a scholar."

"Art. 7. His [own] admirable *Book of Devotion*, digested according to the ancient way of canonical hours, &c."

In the library of St. John's College, Oxford, there is still preserved a *Salisbury Primer*, or *Missal*, printed by Pynson, upon vellum; and a beautiful copy of the *Aldine Aristophanes* of 1498; both of which formerly belonged to the archbishop.[66]

About the same time, a singular instance of attachment to the Word of God was shown by a poor and illiterate, but pious and excellent man, the servant of John Bruen, Esq. of Stapleford, in Cheshire. His name was ROBERT PASFIELD, but he was most commonly called *Old Robert*; and though he could neither write nor read, he became mighty in the Scriptures, by means of a curious invention, by which he assisted his memory. He framed a girdle of leather, long and large, which went twice about him.

(66) Heylin's Cyprianuus Anglicus, pp. 299. 379.
Chalmers, XX. pp. 35. 64.
Dibdin's Bibliomania, 2nd edit. p. 391.

This he divided into several parts, allotting every book in the Bible, in their order, to some of these divisions; then for the chapters, he affixed points or thongs of leather to the several divisions, and made knots by fives or tens thereupon, to distinguish the chapters of that book; and by other points he divided the chapters into their particular contents, or verses, as occasion required. This he used instead of pen and ink, in hearing sermons, and made so good a use of it, that, coming home, he was able by it to repeat the sermon, quote the *Texts of Scripture*, &c. to his own great comfort, and to the benefit of others. This girdle Mr. Bruen kept after Old Robert's death, hung it up in his study, and used pleasantly to call it *The Girdle of Verity*.[67]

It is, however, to be regretted, that the general permission which was given to all persons to read and print the Old and New Testaments during the former part of this century, was unfortunately rendered the cause of debate and uneasiness, by different parties disseminating their particular opinions, in the notes which they appended to such editions of the Holy Scriptures, as they published. The notes of the Genevan translation were considered, by the loyal and episcopal adherents of the government, as peculiarly exceptionable and dangerous. King James I. personally expressed his disapprobation of the Genevan version; and under the reign of Charles I. measures were adopted to suppress any translations or notes, or other writings deemed inimical to the safety of the church or state. In 1637, Archbishop Laud procured a decree to be passed in the *Star Chamber*, dated July 1st, by which it was ordered, "that the master printers should be reduced to a certain number; and that if any other should secretly, or openly, pursue the trade of printing, he should be set in the pillory, or whipped through the streets, and suffer such other pu-

(67) Brook's Lives of the Puritans, II. p. 297., *note*.

nishment as the court should inflict upon him; that none of the master printers should print any book or books of divinity, law, physic, philosophy, or poetry, till the said books, together with the titles, epistles, prefaces, tables, or commendatory verses, should be lawfully licensed, on pain of losing the exercise of his art, and being proceeded against in the *Star Chamber*, &c.; that no person should reprint any book without a new license; that every merchant, bookseller, &c. who should import any book or books, should present a catalogue of them to the archbishop or bishop, &c. before they were delivered, or exposed to sale, who should view them, with power to seize those that were schismatical; and, that no merchant, &c. should print, or cause to be printed abroad, any book, or books, which either entirely, or for the most part, were written in the *English* tongue, nor knowingly import any such books, upon pain of being proceeded against in the Star Chamber, or High Commission Court." The latter part of this decree was specially designed to prevent the importation of the Genevan Bible from Holland, where it had been printed with the objectionable notes, and where some had been seized by the care of Boswell, the British resident at the Hague, who had also received intimation of a new impression designed for England, but which probably was prevented being sent, by the decree now noticed.[68]

An *English* translation of the OLD TESTAMENT was published at Douay, in France, in 1609—1610, 2 vols. 4to. by the English college of the Roman Catholics. The *New Testament* of this translation had been printed at Rheims, (from whence the college had been removed,) in 1582; and a second edition at Antwerp, by Daniel Verveliet, in 1600, 4to. The translators were the same of both the Old and New Testaments; and the *Annotations* which accompanied the translation are said to

(68) Heylyn's Cyprianus Anglicus, pp. 341, 342.

have been, on the New Testament, by Dr. *Bristow*, and on the *Old Testament*, by Dr. *Thomas Worthington*, who, after having taken the degree of B. A. at Oxford, about A. D. 1570, went to the College of Douay, and from thence to Rheims, but returning to Douay, revised and published the Catholic translation of the Old Testament.[69]

At home, the learned HENRY JESSEY, a pious nonconformist, is stated to have drawn up *An Essay towards an amendment of the last* [K. James's] *translation of the Bible;* and to have laboured with the assistance of Mr. *John Row*, Hebrew professor, at Aberdeen, in making a new and more correct translation. One of his biographers remarks, that he says in his Essay, that Dr. Hill declared in a great assembly, that Archbishop *Bancroft*, who was a supervisor of King James's Bible, "would needs have it speak the prelatical language; and to that end altered it in fourteen several places:" and that "Dr. Smith, who was one of the translators, complained to a minister of that county, of the archbishop's alterations; but," said he, "he is so potent, that there is no contradicting him." Mr. *Jessey* was born in 1600, at West Rowton, in the North Riding of Yorkshire, and was educated at Cambridge, where he became well versed in the Hebrew tongue, and the writings of the Rabbins. To the knowledge of Greek, and Hebrew, he added the Syriac, and Chaldee languages; and was so great a Scripturist, that whoever began to rehearse a a passage, he could go on, *verbatim*, with the preceding and following context; and if any one inquired after any place of Scripture, he could instantly name the book, chapter, and verse; from which he obtained the name of the *Living Concordance.* If he ever completed his translation of the Bible, it does not appear to have been printed.

(69) Lewis, pp. 285, 286.
Dodd's Church Hist. of England, II. p. 121.

The most important work of his which was published, was his *English-Greek Lexicon,* printed in 1611, 8vo., containing the derivations and various significations of all the words of the New Testament; with an English-Greek Index of all the significant words in the New Testament; and another of proper names, with their several interpretations in Greek and Hebrew. His frequent salutation to those whom he met when walking out, was, "Verily God is good; Blessed be his name; Stick close to him." He died September 4th, 1663.[70]

The objections raised against the authorized version of the Bible, by Mr. Jessey, and other excellent men, who were anxious that the translation circulated among the people should be as perfect as possible, can create no surprise in the minds of those who duly appreciate the difficulty and importance of an accurate transfusion of the truths of the Sacred Volume into the vernacular tongue. On the contrary, the most grateful feelings will be excited in the friends of the English Bible, when they remark, that the faults discoverable by the candid critic, however severe his examination, are comparatively few, and in general trivial. But the strenuous efforts which were made by the Catholic clergy of this period, to prohibit the reading of the Scriptures by the laity, will be regarded by the pious Protestant, as totally inconsistent with the injunction of the Saviour, to "Search the Scriptures;" and pregnant with the worst of evils.

In some parts of the kingdom, where the influence of the Catholic clergy prevented inquiry among the members of their church, the grossest ignorance, and the most degrading superstitions, prevailed. At Eccles, in Lancashire, the Latin *Creed* was repeated in the following senseless and ludicrous terms:

(70) Lewis. p. 355.
Calamy's Continuation of Account of Ejected Ministers, I. pp. 45—51. Lond. 1727, 8vo.

'Creezum zuum patrum onitentam creatorum ejus 'anicum Dominum nostrum 'qui sum sops virgini 'Mariæ : crixus fixus, Ponchi Pilati audubitiers, morti 'by sonday, father a fernes, scelerest un judicarum 'fivis a mortibus. Creezum spirituum sanctum ecli 'Catholi, remissurum, peccaturum, communiorum ob- 'liviorum, bitam et turnam again.'

They were also in the habit of repeating certain doggrel rhymes, which they regarded as potent spells to guard them against the agency and influence of evil spirits; and which, when accompanied with certain incantatory rites, were sure to procure them protection and success. Two of these were called, the *Little-Creed*, and the *White Pater-Noster*.*

THE LITTLE-CREED.

"Little Creed, can I need,
Kneele before our Ladies knee:
Candle light, candles brun,
Our Ladie prayed to her dear Sonne,
That we might all to heaven come.
Little Creed, Amen."

THE WHITE PATER-NOSTER.

"White Pater-Noster, Saint Peter's brother,
What hast i'th t'one hand? White book leaves.
What hast i'th t'other hand? Heaven yate keyes;
* shut. Open heaven's yates, and* steike hell yates:
And let evry crysome child creepe to it owne mother:
White Pater-Noster, Amen." †

It was also the custom with many to wear Vervain as a preservative "against blasts." When they gathered the herb for this purpose, they crossed it with their hand, and then thus blessed it:

"Hallowed be thou Vervain,
As thou growest on the ground,
For in the mount of Calvary
There thou wast first found.
Thou healedst our Saviour Jesus Christ,
And stanchedst his bleeding wound:"

† Other copies of the *Little-Creed*, and *White Pater-Noster*, but very different from those given above, may be found in Dibdin's Decameron, I. pp. 11, 12, taken from the margin of a vellum copy of the HORÆ, printed by W. de Worde, in 1502.

"In the name of the Father, the Son, and the Holy Ghost, I take thee from the ground." [71]

Dr. John White, vicar of Eccles, at the commencement of the seventeenth century, deduces other instances of the ignorance which reigned among the members of the church of Rome. "My selfe," says he, "continued many yeers in a parish, where there were not a few recusants; and in all the number, I did not in the time, though I made trial of many, find one that could say, or pronounce these things in the English tongue, unless he were (which few were) booke learned. Among many other, I came to an aged woman's house, and desiring her to repeat unto me the Creed, shee said it in fustian Latin, [as expressed above,] and essaying to teach it her in English, she answered, that *seeing her Latin Creed had served her turne to this age, she would now learne no newe.* And when I asked her, who Jesus Christ was, that the Creed said was born of the Virgin Mary? she answered, *she could not tell: but by her dear Ladie, it is sure some good thing or it should never have been put in the Creed; but what it is I cannot tell you: for I never was taught so much myself.* This woman afterward heard me willingly, and rejoiced to hear the understanding of these things: and repeated strange things of the barbarous ignorance and irreligion of those times wherein she was brought up." [72]

Other instances of the baneful consequences of withholding the Scriptures from the people, might easily be adduced, but we quit the unpleasant details of ignorance and error, to remark the noble efforts made during this century, principally by pious individuals, to distribute *Bibles* and *New Testaments* among the inhabitants of WALES, in the vernacular dialect of that principality.

Towards the close of the preceding century, an excel-

(71) White's Works, Pref. § 13. Lond. 1624, 5th. edit. fol.
(72) Ibid. Defence of the Way to the true Church, ch. viii. p. 29.

lent translation of the Bible had been made into the CAMBRO-BRITISH, or WELSH tongue, but being designed chiefly for the churches, the editions of the Bible and New Testament were printed in a large size, and consequently too expensive for general purchase. A similar folio edition was printed in 1620, at London, by John Bill. Considerable changes were made in the translation, probably to render it more conformable to the new English version. The editor, or reviser, was Dr. *Richard Parry*, bishop of St. Asaph, assisted by Dr. *John Davies*, his chaplain.[73]

RICHARD PARRY, D. D. whose learning and virtues are highly extolled by Godwin, *(De Præsul.)* was born at Ruthin, in Denbighshire, and became a pupil of the celebrated Camden, at Westminster-school, and afterwards a student of Christ Church, Oxford. He was chancellor of Bangor, 1592; and in 1599, promoted to the deanery. In 1604, he was raised by King James I. to the see of St. Asaph. He died September 26th, 1623, and was buried in the cathedral church.[74]

JOHN DAVIES, D. D. was also a native of Denbighshire, and educated at the school of Ruthin. In 1589, he was admitted a student of Jesus College, Oxford, and afterwards became a member of Lincoln College, in the same university. He was rector of Mallwyd, in Merionethshire; and afterwards a canon of St. Asaph, a dignity to which he was promoted by Bishop Parry, to whom he was chaplain. He died May 15th, 1644, and was buried in Mallwyd chancel, with the following inscription upon his grave-stone, which is now lost.

JOHANNES DAVIES, S. T. D.
Rector Ecclesiæ Parochialis de Mallwyd,

(73) Le Long, I. pp. 444, 445. Paris, 1723, fol.
Hughes's MS.
(74) Godwin, De Præsulibus, II. p. 223.
Hughes's MS.

Obiit 15 Die Maii
Et sepultus fuit 19. A. D. 1644 in Virtutis
Potuis quam Nominis Memoria.

The different works relating to Cambrian antiquities, which were published by him, or after his decease by his friends, sufficiently prove the extent of his learning and antiquarian knowledge. The principal of these are his *Antiquæ Linguæ Britannicæ, Rudimenta*, &c. Lond. 1621, 8vo.; and his *Dictionarium Latino-Britannicum*, (originally commenced by Thomas Williams, physician,) Lond. 1632, fol.[75]

The preceding editions being too costly for the major part of the inhabitants of the principality, an *Octavo* or *Duodecimo* edition was printed in the year 1630, under the patronage, and chiefly at the expense, of Sir *Thomas Middleton*, (famous for other acts of public beneficence,) of Chirk-Castle, and *Rowland Heylyn*, both of them aldermen of London. Le Long mentions another edition in 8vo. in 1638.[76]

In the convocation of the clergy in 1640, under Archbishop Laud, *Gryffith*, a clerk for one of the Welsh dioceses, "a moderate and sober man," proposed to the house, "That a new edition should be made of the *Welsh Church Bible*, the old one being corrupt in some places, and defective in others;" of which he adduced several instances. The motion was highly approved by the clergy and bishops, the latter of whom committed the work to the care of the four Welsh bishops; who were unhappily prevented from proceeding in their important commission, by the troubles in which the nation was in a short time involved.[77]

There was, however, an edition of the *Welsh Bible*,

(75) Willis's Survey of St. Asaph, enlarged by E. Edwards, M. A. vol. I. p. 200. Wrexham, 1801, 8vo.
(76) Hughes's MS.
Le Long, I. p. 445.
(77) Heylyn's Cyprianus Anglicus, pt. ii. p. 414.

printed in 1654, under the inspection of the Rev. STEPHEN HUGHES, a nonconformist clergyman; and the sale promoted at a low price, by the generosity of the great and good Mr. *Thomas Gouge* and his friends.

STEPHEN HUGHES was born in Carmarthen. He was a plain, faithful, and laborious minister of the Gospel, and a man of a benevolent and public spirit. In his sermons, he enforced the necessity of repentance and faith; and exhorted the illiterate to learn to read their own language, which numbers of them did, many of them at forty and fifty years of age, or older. He would also, sometimes, in a most affectionate address, endeavour to convince the heads of families of the sinful nature of ignorance, and of the usefulness, amiableness, and necessity of knowledge; and excite them to teach their children and servants; and one neighbour to instruct another. He published many religious books in *Welsh*, some of them at his own expense; and subjoined the *Welsh Alphabet* to most of them, to assist the people to read. After undergoing severe troubles, occasioned by his nonconformity, he was called to his eternal reward, about A. D. 1687; aged about 65.[78]

The extraordinary exertions and beneficence of Mr. THOMAS GOUGE, M. A., another nonconformist minister, have endeared his memory to the inhabitants of Wales, and placed him amongst their greatest benefactors. He was the son of Dr. William Gouge, and born at Bow, near Stratford, in Middlesex, September 19th, 1605. After completing his education at Eton School, and Queen's College, Cambridge, he was presented to the living of Colsden, near Croydon, in Surrey; in two or three years he removed to St. Sepulchre's church, London, in 1638, from whence he was afterwards ejected. Being blessed by Providence with a good estate, he devoted it to works of piety and charity; and when

(78) Calamy's Account of Ejected Ministers, II. p. 719.

by various occurrences his income was reduced to £150. per annum, he gave £100. of it to charitable purposes. When he was between 60 and 70 years of age, he used to travel into Wales, and disperse considerable sums of money among the poor suffering ministers. But the chief designs of his charities there, were to have poor children taught to read and write, and carefully instructed in the principles of religion; and to furnish persons of mature years with the necessary means of religious knowledge. With a view to the former, he settled three or four hundred schools, in the principal towns, in many of which women were employed to teach children to read; and undertook to pay for some hundreds of children himself. With a view to the latter, he procured them *Bibles*, and other books of piety and devotion, in their own language, and sent to different towns, to be sold at easy rates. He also laboured to procure donations and subscriptions from other wealthy persons, for the same benevolent designs, of the expenditure of which he published occasional statements; Calamy has given the following, which is attested by some of the most eminent characters of his time:

"An account of what hath been done in WALES this last year, from Midsummer, 1674; to Lady-day, 1675; &c."

"1. In 51 of the chief towns of Wales, 812 poor children have been, and are put to school, to learn *English*, over and above the 500 put to school the last year, by the charity of others before this trust began."

"2. There have been bought and distributed in several families, 32 *Welsh* BIBLES, which were all that could be had in Wales, or London."

"3. 240 NEW TESTAMENTS, in *Welsh*, to be given away to poor people that can read *Welsh*."

"4. 500 *Whole Duty's of Man*, in *Welsh*, to be distributed in like manner."

"Which pious and charitable undertaking hath already provoked divers of the better sort of the *Welsh*,

to put about 500 of the poorest *Welsh* children to school, upon their account. So that about 1850 in all are already put to school, to learn to read *English*. Attested by us,

John Tillotson, *William Durham*, *Thomas Gouge*,
Benj. Whichcot, *Edward Stillingfleet*, *Matthew Pool*,
Simon Ford, *John Meriton*, *Thomas Firmin*.

In the years 1675—1677, Mr. Gouge procured a new and fair impression of the *Welsh Bible*, and *Liturgy*, to the number of 8000; one thousand of these were given to the poor; and the rest sent to the principal towns in Wales to be disposed of at *four shillings* a copy, well bound and clasped; a price far below their value. He died suddenly in his sleep, Oct. 29th, 1681, aged 77. Archbishop Tillotson, who preached his funeral sermon, thus characterised him: "All things considered, there have not, since the primitive times of Christianity, been many among the sons of men, to whom that glorious character of the Son of God might be better applied, that *He went about doing good*:" and speaking of his edition of the Bible, calls it, "A work of that charge, that it is not likely to have been done in any other way; and for which," he adds, "this age, and perhaps the next, will have great cause to thank God on his behalf." [79]

The above edition of the *Welsh Bible* was corrected by the Rev. *Stephen Hughes*, the editor of the Bible printed in 1654. He was making preparations for another impression at the time of his death. This pious design was carried into execution by the Rev. DAVID JONES, the ejected minister of Llandessilio, in Carmarthenshire, who after Mr. Gouge's edition had been exhausted, bestowed great pains in printing and circulating a new one, of which he distributed 10,000 copies. In this and some other publications of a religious nature, printed and dis-

(79) Calamy's Account, pp. 8—11; and Continuation, I. pp. 12, 13. Palmer's Nonconformist's Memorials, I. p. 187. Lond. 1802, 8vo.

tributed in Wales, he was generously assisted by Lord Wharton, and other persons of rank; and by the ministers and citizens of London.[80] A writer in Dealtry's *Vindication of the Bible Society* (app. p. xlviii.) mentions a small octavo *Welsh Bible*, printed by John Bill and Co. King's Printers, in 1678, which is probably the edition by Mr. Jones.

In 1690, a folio edition of the *Welsh Bible* was printed at Oxford, under the inspection of the great and excellent Dr. W. Lloyd, bishop of St. Asaph, and afterwards of Worcester; who also assisted Bishop Tenison in the edition of the *English* Bible, published in 1701; and was the author of many learned works. He died August 30th, 1717, aged 91.[81]

By the dispersion of numerous copies of these impressions of the Scriptures, the inhabitants of the principality were extensively favoured with the possession of the Word of God in their own language, and placed in circumstances vastly more favourable to the acquirement of the knowledge of Divine Truth, than at the commencement of the century, when, according to the biographer of *Wroth*, a nonconformist minister in Wales, "sermons were but very seldom preached in the churches in Wales; nor was there a *Bible* to be had throughout the whole country, excepting those in the churches."[82]

Ireland, like Wales, was at the conclusion of the sixteenth century, destitute of the Sacred Volume in the native tongue of the inhabitants. This want, had, indeed, been attempted to be remedied, about that time by Chancellor Walsh, and other able divines, but had been prevented by death, from carrying their benevolent design into effect. At the commencement of the seventeenth

(80) Hughes's MS.
Calamy's Account, II. p. 720.
(81) See an interesting account of him in Willis's *Survey of St. Asaph*, enlarged by E. Edwards, M. A. vol. I. p. 122.
(82) Martyrologia Evangelica, p. 344, fol.

century, the design was renewed by Archbishop DANIEL, who translated the NEW TESTAMENT out of the *Greek* into the *Irish* language. It was printed at Dublin, in 1602, in the Irish character, in 4to.; at the expense of Sir William Usher clerk of the council, and the province of Connaught; and dedicated to James I.[83]

WILLIAM DANIEL, or Ô DONEL, D. D. was born at Kilkenny; and was one of the first fellows of Trinity College, Dublin. He was consecrated archbishop of Tuam, in St. Patrick's Church, Dublin, (of which he was treasurer,) in August, 1609; and was, during the same year, appointed one of the privy-council. He was well acquainted with the Hebrew and Greek tongues, from the latter of which he translated the *New Testament*. He also translated the *Liturgy* out of English into Irish. He died at Tuam, July 11th, 1628, and was buried in his cathedral.[84]

The *Liturgy*, or *Book of Common Prayer*, translated by Archbishop Daniel, was printed at his own expense, by J. Frankton, A. D. 1608—9: by which many of the native Irish were greatly benefited, and their conversion to the reformed religion considerably promoted. In 1623, in consequence of a report of the state of Ireland, presented to his Majesty by certain commissioners whom he had appointed, the following order was issued, among others, dated February 3rd. "We do also command, that the New Testament, and Book of Common Prayer, translated into *Irish*, be hereafter frequently used in the parishes of the *Irishrie*; and that every non-resident there do constantly keep and continue one, to read service in the *Irish* tongue."[85] In 1634, a convocation met at Dublin, in which the importance of communicating the Scriptures and Liturgy to the natives, in their own tongue,

(83) Le Long, I. p. 446.
(84) Ware's Comment. of the Prelates of Ireland, p. 7. Dub. 1704, fol.
(85) Anderson's Memorial, p. 18.

was the subject of much debate. Dr. Bedell, bishop of Kilmore, zealously defended the propriety of favouring the Irish with vernacular translations, in which he was warmly opposed by Dr. Bramhall, bishop of Derry. Dr. Bedell, being supported by the authority of Archbishop Usher, obtained the passing of two canons, favourable to his views; the first, that "where most of the people were Irish, the churchwardens should provide, at the charge of the parish, a Bible and two Common Prayer Books, in the Irish tongue:" the other, that "where the minister was an Englishman, such a clerk might be chosen as should be able to read those parts of the service, which should be appointed to be read in Irish."[86]

Dr. Bedell being desirous of promoting still more successfully the instruction of the people of his diocese, resolved to acquire the knowledge of the *Irish* tongue; and though advanced in years when he commenced the attempt, he gained so critical an acquaintance with it, as not only to be able to read it, but also to compose a Grammar of it. He caused the Common Prayer in Irish, to be read every Lord's Day, in his cathedral; and engaged all his clergy to set up schools in their parishes, that the people might be taught to read and write.

The *New Testament* being the only part of the Scriptures hitherto published in *Irish*, with the exception of those passages which were inserted in the Book of Common Prayer, the venerable bishop determined to obtain a translation of the *Old Testament* into that language. For this purpose he endeavoured to find out some one, whose critical skill in the Irish tongue would render him a proper person to be employed in so sacred and important a work. By the advice of Primate Usher, and other eminent characters, he engaged a Mr. KING, an

(86) Life of the Hon. Robert Boyle, by Birch, prefixed to his Works, vol. I. Append. p. clxxxii. Lond. 1772, 4to.
Anderson's Memorial, p. 20.

Irishman by birth, a convert from popery, then about 70 years of age, whom the bishop thought worthy not only of being employed as a translator, but of being inducted into the sacred office; he therefore put him in orders, and gave him a benefice in his diocese. Mr. Dennis Sheridan, another Irishman and clergyman, appears to have been an assistant also in the undertaking. The bishop personally revised the translation. After dinner or supper, he read over a chapter, and compared the *Irish* translation with the English, and the English with the Hebrew text, the Septuagint version, and Diodati's Italian translation, correcting the *Irish* wherever there appeared any mistranslation. For this revision he was eminently qualified. With the Italian he was critically acquainted, having resided at Venice, and been assisted in learning it by Paul Sarpi, the celebrated author of the *History of the Council of Trent*, with whom he had formed an intimate friendship: the *Hebrew* he had studied at the same place under Rabbi Leo, from whom he had acquired the Jewish pronunciation.

The good bishop's benevolent design of translating the *Old Testament* into Irish, met, however, with unexpected opposition, not only from the Catholics, but from some of the Protestant clergy, who objected against Mr. King, as ignorant and incompetent for the work; and so far influenced the earl of Strafford, and the archbishop of Canterbury, that a bold young man, named Baily, pretending a lapse of the benefice that had been conferred upon the translator, obtained an order to enter upon it under the broad seal, though it was in the gift of the bishop. The enemies of Mr. King having dispossessed him of his benefice, endeavoured to countenance their opposition by vilifying his character, and spreading injurious reports concerning him. This led the bishop to address a firm, energetic letter, to the earl of Strafford, in his behalf, in which he exposed the base conduct of Mr. King's

opponents, and defended him against the accusations of his enemies.

The opposition which Bishop Bedell thus experienced relative to his translation of the *Old Testament* into the Irish tongue, did not prevent his completing it; though it appears to have hindered its being printed during his life. The MS. was finished in 1640, and placed in the hands of Mr. *Dennis Sheridan*, one of the translators, by whom it was afterwards communicated to Dr. *Henry Jones*, bishop of Meath, who confided it to Dr. *Andrew Sall*, who had been formerly a Jesuit, and professor of divinity in several foreign Catholic universities, but having publicly embraced the reformed religion, afterwards obtained preferment both in England and Ireland.[87]

The excellent WILLIAM BEDELL, D. D. was born at Black Notley, in Essex, in the year 1570. He studied at Emanuel College, Cambridge, under Dr. Chaderton; was chosen fellow of the college, in 1593; and took his degree of B. D. in 1599. From the university he removed to St. Edmundsbury, in Suffolk; and in 1604, went to Venice, as chaplain to the ambassador, Sir Henry Wotton. After a stay of eight years, he returned to his former ministerial labours, in Suffolk, from whence he removed, about 1615, to the living of Horingsheath, to which he had been presented by Sir Thomas Jermyn, and where, without the desire of further preferment, he applied himself to his parochial duties with singular assiduity, and exemplary piety. In 1627, he was unanimously elected to the provostship of Trinity College, Dublin, which he reluctantly accepted at the command of the king, urging his own insufficiency, and the adequate provision he already enjoyed, his living producing more than £100. per annum. Two years afterwards he was raised to the united sees of Kilmore and Ardagh;

(87) Burnett's Life of Bishop Bedell, pp. 117—136. Lond. 1692, 8vo. Boyle's Life by Birch, App. Works, I. pp. clxxxii. clxxxiii.

but desirous of enforcing by his example, the renunciation of pluralities by his clergy, he resigned Ardagh to Dr. Richardson. In the high station in which he was now placed, he conducted himself with that propriety which his private character had given reason to expect. Towards his clergy he behaved with moderation and firmness, condemning pluralities, enjoining residence, and conciliating their affections. Towards the inhabitants of his diocese, many of whom were papists, he conducted himself with prudence and mildness; encouraged the instruction of the ignorant; and promoted the circulation of the Scriptures and Liturgy, in their native tongue. This conciliatory procedure won the hearts of many of the Catholics, and in the rebellion of 1641, his palace in the county of Cavan, was the only habitation of an Englishman, that remained unviolated. At that unhappy period, numbers of the Protestants fled to the bishop for protection from the brutal rage of the rebels. These the rebel party insisted should be surrendered to them, which the benevolent prelate refusing, the respect and affection they professed to have for him, was sacrificed to the determination to seize upon those who had taken refuge under his roof, and he and his family were sent prisoners to the castle of Lochwater. He was afterwards removed to the house of Mr. *Dennis Sheridan*, probably the translator of the Irish Scriptures, a Protestant clergyman, who had been converted from popery, but to whom respect was shown on account of his descent from a family of rank. The hardships he had endured hastened his death, and he expired at Mr. Sheridan's, February 7th, 1641—2. He was buried in the church-yard of Kilmore, two days after his death, when his remains were accompanied to the place of interment by the rebel forces with unusual honours. His MSS., of which there was a large trunk full, fell into the hands of the Irish. Among the books carried off by them was

his valuable Hebrew MS. Bible which is now in the library of Emanuel College, Cambridge, and which was happily preserved from destruction by an Irishman, who had been converted from popery by the bishop, who went among his countrymen, and recovered that, and some other books, which he restored to Dr. Bedell.*[88]

The troubles in Ireland put a stop to all exertions relative to the publication of the *Irish Bible*; and the *Types* which had been used for the printing of the New Testament, and other books, after passing through several hands, were procured by the Jesuits, and carried over to Douay, for the express purpose of extending their own principles in Ireland, through the medium of the vernacular tongue.[89]

From the year 1172, when Henry II. undertook an expedition in person against Ireland, and, proving successful, divided a considerable part of it among those who had accompanied him, perpetual enmity had reigned between the Irish and English inhabitants. To banish these animosities, as well as to prevent the English settlers from adopting the manners and prejudices of the natives, attempts were made to render the English language universal, by the enactment of severe laws against the use of the Irish language by the English. By the statutes made at Kilkenny, by Lionel, duke of Clarence, lord lieutenant of Ireland, in the reign of Edward III., "Alliances by marriage, nurture of infants, and gossipred with the Irish, are high treason; and if any Englishman should use the *Irish language*, Irish name,

* This Bible, which is in 3 folio volumes, is said to have been presented to Emanuel College, by the bishop. It has 2 columns in a page; the initial letters large, and decorated; an illumination round the first page of each volume; some letters gilt. It has the vowel points, and the Masora. It was purchased of the chief Chacam of the synagogue at Venice. Sir Henry Wotton gave for it *its weight in silver*. *Dyer's Hist. of the Univ. of Cambridge*, pp. 375, 376.

(88) Burnett's Life of Bishop Bedell, *passim*.

(89) Anderson's Memorials, p. 21.

or Irish apparel, his lands should be seized on, and if he had no lands, he was to suffer imprisonment." But these, and similar acts of a rigorous policy, only increased the violence of party feeling, which at length occasioned, in 1641, a rebellion of the most dreadful nature, productive of acts the most cruel and blasphemous, that infernal fury could devise. From October, 1641, when it commenced, to September, 1643, when it was suppressed, it was calculated, that 300,000 British and Protestants had been massacred by the rebels, or driven from their habitations, beside those who fell in battle. The Sacred Volume was treated with every indignity, and many Bibles were torn to pieces, or burnt.

Among the depositions on oath before the magistrates, at the time of the rebellion, we find the following:

"*Edward Deane*, of Ocram, in the county of Wicklow, deposeth, that - - - the said rebels burned two Protestant Bibles, and then said, 'that it was hell-fire that burnt."

"*Joh. Kerdiffe*, clerk of the county of Tyrone, deposeth, *inter alia*, 'that Friar Malone, of Skerries, did take the poor men's Bibles, which he found in the boat, and cut them in pieces, and cast them into the fire, with these words, 'That he would deal in like manner with all Protestant and Puritan Bibles."

"*Edwarde Slacke*, of Gusteen, in the county of Fermanagh, clerk, deposeth, that the rebels there, took his Bible, opened it, and laying the open side in a puddle of water, leaped and trampled upon it, saying, 'A plague on it, this Bible hath bred all the quarrel;' and he hoped in a few weeks, all the Bibles in Ireland should be used as that was, or worse, and that none should be left in the kingdom."[90]

Some years after the suppression of the rebellion, the

(90) Sir John Temple's Irish Rebellion, pp. 3—6. 108, 109. Lond. 1646, 4to.

Hon. Robert Boyle, with his characteristic piety and generosity, formed the design of reprinting the *Irish New Testament*, of which he thus speaks in a letter to Mr. Kirkwood; "I, with much ado, procured a version of the New Testament; and finding it to have been many years out of print, the copies having, as I have been informed, *been bought up, from time to time, by some Romish ecclesiastics*, I caused a fount of Irish letters to be cast, and the book to be here [in London,] reprinted; of which *I sent over some hundreds, ready bound, to be distributed gratis* among those to whom they should upon the place be judged the most likely to do good." This edition was printed in London, in 1681, 4to. in the Irish character; and the press corrected by a Mr. Reily, a person well versed in the Irish language, though born in France.[91] An excellent Preface was prefixed, written either by Mr. Boyle, or one of his friends: it is copied in the *Appendix* to the *Life of the Hon. Robert Boyle*, by Birch, No. 11, Works, vol. I. London, 1772, 4to.

The printing of the *New Testament* in Irish, was soon followed by the publication of the *Old*, under the patronage of the same benevolent person. For this purpose, Bishop Bedell's translation was placed by Dr. *Henry Jones*, bishop of Meath, in the hands of Dr. *Sall*, who commenced the revision of it, but his death, which happened April 5th, 1682, prevented his completing it. Before his decease he had committed the MS. to Dr. *Anthony Dopping*, bishop of Meath, from whom Dr. *Narcissus Marsh*, provost of Trinity College, and afterwards lord primate of Ireland, having received it, he undertook the care of the revision and transcription of the version; which was the more necessary, as at the time the MS. came into the hands of Dr. Sall, it was "a confused heap, pitifully defaced and broken." Mr. *Higgins*, an Irish clergyman, and Mr. *Reily*, who corrected

(91) Boyle's Life by Birch, App. Works, I. pp. clxxiii, cxcviii.

the press for the New Testament, were also engaged in the correction of the translation; the transcription of the MS. was revised by a Mr. *Mullan*, bachelor in physic, of Trinity College, Dublin. The following curious account of the expenses of transcription, is given by Dr. Narcissus Marsh, in a letter to Mr. Boyle, dated August 24th, 1685:

"Paid for transcribing 719½ sheets - - - -	£35	19	6
For pens, ink, and paper, (whereof 18 quires were 8d. *per* quire, the rest 6d.) - - - - - -	0	18	0
For translating 17 Psalms that were wanting - - - - - -	3	0	0
To Mr. Mullan, for revising the transcript - - - - - -	4	10	0
At the custom for the Irish Testament - - - - - -	0	9	2
	£44	16	8

Mr. Mullan received £2. 7. 6. more, afterwards. These expenses included the transcription of the *Apocrypha*, (about 157 sheets,) which was not printed.

The whole Bible being transcribed and corrected, it was put to press, and an edition of 500 copies in the Irish character was issued, printed at London, in 2 vols. 4to. Mr. Boyle, with princely munificence, contributed £700 towards defraying the charges of the impressions of the New Testament and Bible, that they might be freely dispersed among his countrymen and others.[92]

Many copies were immediately transmitted to Ireland; and above 200 were sent from London, to the Highlands of Scotland, for the use of those who were accustomed to the *Gaelic* tongue, which being a dialect of the Celtic, as well as the *Erse* or *Irish*, rendered the Irish Bible intelligible to them; these were given chiefly to the ministers, one being intended for each parish. Some of these Bibles

(92) Boyle's Life, &c. *ut sup.* Works, I. and VI. pp. 591—610.

are said to "remain in the Highland parishes to the present day."[93]

Mr. Boyle's edition of the Bible being in the Irish character, which was not so well known in the Highlands as to render it perfectly easy, even to those by whom the language was understood, it was proposed to reprint it in the Roman character, for the more general satisfaction of the readers. In the promotion of this design, the Rev. *James Kirkwood*, of Astwick, was particularly active. He obtained a promise of £100 from Mr. Boyle; and by circulating proposals for printing an edition of 3000 copies, and personally soliciting subscriptions, was enabled to procure an impression of 3000 Bibles, and 1000 New Testaments, printed at London, by Robert Everingham, in 1690, in 8vo. To silence the objections made by certain persons against printing the Bible in the Irish or Gaelic tongue, a valuable paper was written, entitled "An Answer to the objection against printing the Bible in Irish;" which is given at length by Birch, in the *Appendix* to the *Life of the Hon. Robert Boyle*, No. 3, pp. cxci.—cxciii. The translation from the Irish into the Roman character, was done by Mr. *Robert Kirk*, who also superintended the printing of this edition.[94]

Mr. Robert Kirk was minister of Aberfoyle, in Monteith, in the Highlands of Scotland, "a learned, pious, zealous man." He drew up an Irish, or Gaelic Grammar, Vocabulary, and Collection of Proverbs; and translated a number of religious tracts into the same dialect. He is said to have published an Irish, or Gaelic version of the Psalms. He was also the author of an *Essay on Fairy-Superstition and Second-Sight*, under the assumed name of *Theophilus Insulanus*; reprinted by Longman

(93) Anderson's Memorial, p. 23.
Thomson and Orme's Historical Sketch, pp. 67, 68.
(94) Boyle's Life, *ut sup.*
Thomson and Orme, *ut sup.*

and Co. To correct the press, during the printing of the Irish Bible designed for the Highlands, he was called up to London, where he continued till it was finished, being regarded by his contemporaries as eminently qualified for the work, both by his piety and his knowledge of the Celtic dialects.[95]

The Holy Scriptures, which we have already noticed as having been translated into the *Welsh* and *Irish* tongues, were at the beginning of this century translated also into MANKS, another dialect of the Celtic, spoken in the ISLE OF MAN. This great work was accomplished by Dr JOHN PHILIPS, bishop of Sodor and Man, who, on coming to reside in the island, applied himself diligently to the language of the inhabitants, many of whom were but partially acquainted with the English. Being a native of North-Wales, he was greatly assisted in acquiring the Manks language, by his knowledge of the Welsh, to which he found it had considerable affinity. His desire to propagate the Gospel among the islanders, induced him to engage in translating the BIBLE, in which he was employed twenty-nine years. His chief assistant was Sir HUGH CAVOLL,* minister of the Gospel, vicar of Kirk-Michael. Beside the Bible, the bishop also translated the *Book of Common Prayer* into the Manks language; but his death preventing the printing both of the Bible and Liturgy, the clergy continued to translate them into the Manks from the English, at the time of celebrating the public services.[96]

JOHN PHILIPS, D. D. was a native of North-Wales. He was rector of Hawarden, in the county of Flint;

(95) Boyle's Life, *ut sup.*
Brydge's Restituta, No. xix. *Literary Anouncements.*

* Challoner, in one place, p. 8, calls him Sir *Hugh Cannell*, probably an error of the printer.

(96) Challoner's Description of the Isle of Man, ch. ii. p. 4. Lond. 1656, fol.—subjoined to King's Vale-Royall of England.
Sacheverell's Account of the Isle of Man, pp. 7, 8. Lond. 8vo.

archdeacon of Cleveland and Man, and rector of Slingsby and Thorp, in the county of York. He was nominated to the bishoprick of Sodor and Man, by the king, January 29th, 1604, and consecrated February 10th. After he had acquired the knowledge of the language of the island, he usually preached in it. Fuller calls him a "singularly learned, hospitable, painful, and pious prelate." He died August 7th, 1633; and is supposed to have been buried at St. Germans in Peel.[97]

The same piety and zeal which had animated the minds of those excellent men who translated, or procured the translation of the Scriptures into the vernacular tongues of England and its immediate dependencies, extended British generosity to other countries, and employed the labours of the learned, and the wealth of the charitable, to transmit to foreign nations the blessings of the Gospel, which they themselves enjoyed. Editions of the whole Bible, or of the New Testament, were printed in the Persian, Turkish, Malay, and Indo-American languages, and most of the copies dispersed in the countries where those languages were spoken.

In 1657, the FOUR GOSPELS in PERSIAN, with a *Latin* translation, were printed at London, in folio. The principal editor of this portion of the New Testament was Mr. *Abraham Wheeloc*, first professor of the Arabic and Saxon tongues in the university of Cambridge, who died whilst the Gospels were printing; they were, however, completed by Mr. *Pierson*. The printing of these Gospels formed part of a missionary scheme, intended to have been commenced by the introduction of this work into Persia. The expense was borne by Sir *Thomas Adams*, lord-mayor of London, founder of the Arabic lecture.[98]

(97) Willis's Survey of the Cathedrals, I. p. 368. Lond. 1727, 4to. Fuller's Worthies, Princ. of Wales, pp. 11, 12. Lond. 1662, fol.

(98) Twells' Life of Pocock, prefixed to his Works, p. 50. Clement, Bibliotheque Curieuse, VIII. pp. 133, 134.

ABRAHAM WHEELOC, B. D. was born at Loppington, in Shropshire; and was educated at Cambridge, where he was appointed one of the university preachers, in 1623. The preceding year he had been made minister of St. Sepulchre's Church, which he held until 1642. About the time of his appointment to St. Sepulchre's, he read the Arabic lecture for Mr. (afterwards Sir Thomas) Adams, for which he received £40. *per annum*. He read also the Saxon lecture, for Sir Henry Spelman, for which he received an annual stipend, not settled, but voluntary, beside which Sir Henry gave him the vicarage of Middleton, in Norfolk. The multiplicity and severity of his literary engagements probably shortened his life, as he died at London, whilst printing his *Persian Gospels*, in September, 1653, at about the age of sixty. He published in 1644, in fol., Bede's "Historiæ Ecclesiasticæ, &c.;" and with it, "Lambardi Archaionomia, sive de priscis Anglorum legibus," with a learned preface.[99]

The translation of the NEW TESTAMENT into the TURKISH appears to have been first suggested to the translator, Mr. *William Seaman*, by Sir Cyril Wiche, and to have been completed under the patronage of the Hon. Robert Boyle; who proposed to print it at his own expense, but relinquished that honour to the Levant or Turkey company, at their request, though he contributed largely towards the publication of it. This edition of the Turkish New Testament was printed at Oxford, by H. Hall, printer to the university, 1666, 4to.[100]

Mr. WILLIAM SEAMAN, sometimes confounded with Dr. Lazarus Seaman, was a moderate nonconformist, who had been chaplain to an English ambassador at the Porte. He was the friend and correspondent of the learned

(99) Chalmers, XXXI. pp. 355, 356.
Wood's Athen. Oxon. II. p. 973.
(100) Le Long, edit. Masch, pt. ii. vol. I. sec. 8, p. 167.
Boyle's Works by Birch, VI. p. 158.

Orientalist, Dr. Edward Pocock, whom he consulted respecting his translation of the New Testament into Turkish, having been recommended to him by the Hon. Robert Boyle, who patronized the work, and contributed £60 towards the expense of printing it. At the request of the same honourable gentleman, he also translated the *Catechism* into Turkish. So early as about the year 1632, he had translated into the Turkish language a work of the nonconformist John Ball's, entitled "A short treatise containing all the principal grounds of the Christian Religion," in which he styles himself "*Will. Seaman*, an English traveller."[1]

In March, 1676–7, Mr. Boyle, who had been for many years a director of the East India Company, and greatly instrumental in procuring the charter of it, being prevented by ill health from attending the committee of the company, addressed a letter to them, in order to recommend to them the propagation of the Gospel among the natives of the countries, where their commercial intercourse afforded them opportunity. This was followed by an edition of 500 copies of the FOUR GOSPELS, and ACTS OF THE APOSTLES, in the MALAYAN language, printed at his expense at Oxford, 1677, 4to. under the direction of Mr. (afterwards Dr.) *Thomas Hyde*, keeper of the Bodleian Library. To this work a Preface was prefixed by Dr. *Thomas Marshall*, rector of Lincoln College, Oxford, and afterwards dean of Gloucester; with a dedication by Mr. Hyde, "To the honourable Robert Boyle, Esq.; one of the directors of the East India Company for trade, and governor of the corporation for the propagation of the Gospel, and the conversion of the American natives in New England." This edition being sent over to the East Indies, a second was published, in 1704, 4to. at Oxford, superintended by Mr. *Thomas Bowrey*. As

(1) Twells' Life of Pocock, pp. 57. 64, 65.
Wood's Athen. Oxon. I. p. 637.

both these editions were printed in Roman letters, Bowrey added a specimen of the Malay character, which he had obtained from Dr. Hyde.[2]

THOMAS HYDE, D. D. the very learned editor of the *Malayan Gospels* and *Acts of the Apostles*, was the son of a clergyman, and born at Billingsley, near Bridgenorth, in Shropshire, June 29th, 1636. He commenced the study of the Oriental languages under his father, and being sent at the age of sixteen to King's College, Cambridge, was introduced to the friendship and assistance of Mr. Abraham Wheeloc, the professor of Arabic. By the professor he was recommended to Bishop Walton, to assist in the Polyglott Bible in which he was then engaged. To this work he rendered considerable service, for, beside his attendance in the correction of it, he transcribed the *Pentateuch*, translated into Persian by Moses Jacob Tusius, and printed by the Jews at Constantinople, out of the Hebrew characters in which it had been printed, into the proper Persian letters, which Archbishop Usher judged impossible to be done even by a native Persian: he also added a Latin version of it. The Polyglott Bible being finished, he went to Oxford in 1658, where he was soon made Hebrew reader; and the year following, at the recommendation of Richard Cromwell, at that time chancellor of the university, was admitted to the degree of M. A. In a short time he was made under-keeper of the Bodleian Library, and in 1665, was unanimously elected to the office of head-keeper of the library. His extraordinary knowledge of the Oriental languages gained him considerable promotion; in 1666, he was collated to a prebend in the church of Salisbury; in 1678, he was made archdeacon of Gloucester; in 1682, he took the degree of D. D.; in 1691, he was

(2) Greg. Sharpe, Syntagma Dissertationum a T. Hyde, I. Proleg. p. xviii. Oxon. 1767, 4to.
Boyle's Life by Birch, Works, I. pp. cviii. cix.

elected professor of Arabic; and in 1697, he was chosen regius professor of Hebrew, and canon of Christ Church. In April, 1701, he resigned the office of *Protobibliothecarius*, or head-keeper of the Bodleian Library, on account of his age and infirmities; and died February 18th, 1703, aged 67, and was buried in the church of Hamburg, near Oxford. His work on *The Religion of the Ancient Persians*, (Historia Religionis Veterum Persarum,) Oxford, 1700, 4to. will remain a monument of his various and profound erudition. Several of his smaller works were collected and republished by Dr. Gregory Sharpe, master of the Temple, under the title of "Syntagma Dissertationum et Opuscula," 1767, 2 vols. 4to. accompanied by a life of the author. A list of other works projected by Dr. Hyde, but not completed, is given by Wood, (Athen. Oxonienses, vol. II. p. 975,) and Chalmers, (Gen. Biog. Dict. vol. XVIII. p. 407.)[3]

Thomas Bowrey, the corrector of the second edition of the *Malay Gospels*, &c. printed at Oxford, was the author of a *Grammar* and *Dictionary* of the *Malay* tongue, published at London, 1701, 4to. In this work he had the assistance of Drs. Marshall and Hyde, "both of whom," says Dr. Leyden, "were excellently skilled in the language." He had been engaged nineteen years in the Eastern isles, in mercantile concerns, and accompanied his edition of the *Malay Gospels and Acts of the Apostles*, printed at the expense of the East India Company, with a map of the Malay islands.[4]

These benevolent exertions to send the Scriptures to the East were accompanied by correspondent attempts to render them accessible to the Indians of the West. In 1661, a society had been formed for *the Propagation of the Gospel amongst the Heathen Natives of New En-*

(3) Syntag. Dissert. Proleg. *pass.*
(4) Ibid. p. xviii.
Asiatic Researches, X. p. 185. Lond. 1811, 8vo.

gland, and the parts adjacent, in America, and incorporated as a company by Charles II. of which his Majesty had appointed the Hon. Robert Boyle the first governor. The attention of Mr. Boyle was consequently directed to the moral state of the nations of America; and his ardent desire to extend the knowledge of the truths of Revelation to unenlightened heathens led him to contribute £300, towards propagating Christianity, and translating, printing, and circulating the Sacred Writings among them, in their vernacular dialects. The translator, whose undertaking he so liberally encouraged, was the pious and zealous *John Eliot*, Missionary to the Indians of New England. This excellent minister having resolved to devote himself to the conversion of the savage and ignorant natives of North America, determined to acquire their language, which he conquered, notwithstanding its difficulty, and the want of all grammatical helps. In 1646, our laborious missionary began to preach the Gospel to the Indians, and with a view to the more effectual discharge of his ministry, undertook the translation of the *Bible* into the language of the Indians. The NEW TESTAMENT being completed, was printed at Cambridge, in New England, in 1661, 4to., and dedicated to Charles II. This was followed by the OLD TESTAMENT, which was printed at the same place, in 1664, 4to. Dr. Cotton Mather states as two curious facts, that this was the *first* Bible ever printed in America; and that the whole of the translation was written with *one* pen. The language in which the Bible was printed was a dialect of the *Mohegan*.[5]

The worthy translator, the Rev. JOHN ELIOT, was born in England, in 1604, and educated at Cambridge. Upon his removal from the university, he became assist-

(5) Mather's Hist. of New England, B. iii. pt. iii. pp. 193. 196. Lond. 1792, fol.
Boyle's Life by Birch, Works, I. p. cxxxix.

ant to the famous puritan, Mr. Thomas Hooker, in his school at Chelmsford. "To this place I was called," says he, "through the infinite riches of God's mercy, in Christ Jesus, to my poor soul. For here the Lord said unto my dead soul, 'Live!' and through the grace of Christ, I do live, and shall live for ever. When I came to this blessed family, I then saw, and never before, the power of godliness in its lively vigour and efficacy."

Having resolved to enter the ministry, he emigrated to America, in 1631, where he joined himself to Mr. Wilson's church, at Boston, in New England; the year following he removed to Roxbury, and was chosen pastor of the Independents in that place, several of the members of which had been his intimate friends in England, before his emigration. In the same year in which he removed to Roxbury, he married a pious lady, to whom he had been engaged prior to his quitting his native country. "God made her a blessing," says Dr. Mather, "not only to her family, but to her neighbourhood." She had six children, five sons and one daughter, all of them eminent for piety; and all the sons who lived to man's estate, highly respected as ministers of the Gospel. As a Minister, Mr. Eliot was zealous, faithful, affectionate, and laborious; his preaching was plain and powerful, and his whole conduct an exemplification of the doctrines which he preached. Regarding himself as "debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise," he longed to preach to the Indians, "the unsearchable riches of Christ;" and entered upon his missionary labours under the sanction of the general court of the Massachusetts colony. His indefatigable exertions in this great cause, and the success with which he was favoured by the Great Head of the church, caused him to be esteemed and reverenced as *The Apostle of the Indians*. He lived to a good old age, and died as he had lived, in the triumph of faith,

A. D. 1690, in his 86th year.[6]

A second edition of Mr. Eliot's translation of the Bible into the *Indian language* was published in 1685, 4to, and appears to have been that to which the Hon. Robert Boyle, as we have already noticed, contributed so largely. *The Society for the Propagation of the Gospel in New England* transmitted to the translator the additional sums necessary to defray the expenses of the re-impression.* Mr. Eliot was assisted in the correction of this edition by Mr. JOHN COTTON, pastor of the English church at Plymouth, in New England, to whom the care of it was principally committed. This excellent and zealous minister was the son of Mr. John Cotton, a celebrated puritan clergyman, who had emigrated to America, and settled at Boston. To qualify himself for preaching the Gospel to the Indians, he hired one of them, at the rate of 12 pence *per day*, for 50 days, to teach him the language; but his knavish tutor having received the whole sum, ran away before the end of 20 days, leaving him to learn the language alone, which he, by unconquerable patience, effected, so as to preach in it to the natives; which he used to do five times in the week, at Mashippaug, or Mashpee, an Indian town about 50 miles from Boston. He was afterwards pastor of the church at New Plymouth.[7]†

The proofs of British piety and liberality, afforded by the translations we have mentioned, though exceedingly

(6) Mather's Hist. of New England, B. iii. pp. 173—206. Brook's Lives of the Puritans, III. pp. 484—490.

* The reader may find some of the *items* of the expenses of printing the Bible in the Indian language, in *Brown's Hist. of the Propagation of the Gospel among the Heathen*, I. p. 69.

(7) Mather's Hist. of New England, B. iii. pp. 194. 200; B. vi. p. 61. Boyle's Life by Birch, Works, I. Append. v.

† The whole BIBLE is also said to have been translated into the BRAZILIAN language, by an English minister, who accompanied the Dutch to Recife, in South America, when they gained it from the Portuguese. This version has never been printed *Le Long*, I. p. 448. *Paris*, 1723, fol.

honourable to the individuals who promoted them, were greatly surpassed in magnitude and expense by that stupendous monument of learning and munificence, the POLYGLOTT BIBLE, edited by Bishop Walton; and its appendage, the HEPTAGLOTT LEXICON, compiled by Dr. Castell.

Dr. *Brian Walton*, "the first promoter, the chief compiler, and the sole editor of the Polyglott Bible," having in the time of the Commonwealth lost all his preferments for his adherence to the royal party, was for some years engaged in collecting and arranging materials for that great work. His design meeting with the approbation and sanction of Archbishop Usher, and most of the English bishops then living; and having obtained private subscriptions, to the amount of £4000, he published his proposals for the publication, with a printed letter signed by himself, Archbishop Usher, and four other distinguished literary characters, dated London, March 1st, 1652—3. It was the first work ever printed in England by subscription. The proposals were, that every subscriber of £10 should receive one copy, and of £50 six copies; and received such encouragement, that in about two months the subscriptions amounted to £9000, and obtained the approbation both of the exiled Sovereign and the Protector. Lloyd, in his *Memoirs*, &c. assures us that "the draught [of the Polyglott Bible] was, by Sir George Ratcliffe,---showed the king abroad,* who, encouraging it with a countenance worthy a prince, set the Dr. [Walton,] with the bishop of London, Dr. Juxon's leave and license, and all the other bishops' then living consents, upon the completing of it."[8] The Protector, Oliver Cromwell, and the council of state, encou-

(8) Lloyd's Memoires of the Lives, &c. of those that suffered for the Protestant religion, &c. p. 514. Lond. 1668, fol.

* This fact is noticed by Dr. Walton, in the Dedication to Charles II. prefixed to some copies of the Polyglott Bible.

raged the undertaking, by allowing paper to be imported duty free; and, as there is reason to believe, by contributing £1000, out of the public money, to begin the work. The most learned men in the nation lent their assistance; and noblemen possessing rare and valuable MSS. permitted them to be used, in order to render the Polyglott more complete. A contemporary writer thus enumerates the major part of those whose talents and influence were employed. "Besides those *now living*, as the most reverend fathers in God, *Gilbert Shelden*, lord archbishop of Canterbury; *Richard Sterne*, lord archbishop of York; Dr. *Merrick Casaubon*, who procured them a *Targum Hierosolymitanum;* Dr. *Pocock*, who lent an *Æthiopic Psalter*, and was very helpful in the *Arabic* version. The great scholar and linguist, Mr. *Thomas** *Thornedyke;* Sir *Thomas Cotton*, who offered them many MSS. and rarities; Dr. *Thomas*† *Greaves; Alexander Hughes*, [Huisse] prebend of Wells, very helpful about the LXX. and the *Vulgate Latin;* Dr. *Bruno Ryves*, then dean of Chichester and sequestered, now dean of Windsor; *Charles Ludowick*, prince elector; Sir *Thomas Wendy;* old *Mr. Dudley Loftus*, of Dublin, as famous for his learning, as illustrious by his ancient extraction, sending over an *Æthiopic New Testament;* the right honourable the *Earls of Bedford, Rutland, Strafford*, and *Westmoreland;* Sir *Anthony Chester;* Sir *Norton Knatchbull;* Dr. *Barlow*, of Queen's College, in Oxford; Sir *William Farmer*, of East Measton, in Northamptonshire; Sir *Francis Burdet;* Mr. *Ashburnham;* the honourable Lords *Petre*, and *Capel* since earl of Essex, and the great patrons of learning, *Baptist, Lord Viscount Cambden*, and the good *Lord Maynard*, heir to all his fa-

* This is probably a mistake for *Herbert* Thorndike, who was Dr. Walton's second in the work.

† The Republican copy of the Polyglott *in Pref.* calls him *Thomas*, but the Loyal copy has changed the name into *John* Greaves.

ther's* virtues, especially to his respects to learning and vir-. Mr. *Thomas Smith*, fellow of Christ College, in Cambridge, and library-keeper; Mr. *Samuel Clarke*, of Merton College, in Oxford, esquire beadle, architypographus, of that university; Mr. *Thomas Hyde*, library-keeper there; Mr. *Richard Drake*, of Pembroke Hall; and to conclude with one that is all, as overlooking and correcting all, Dr. *Edmund Castell*, who is now about a work next in use and renown to that wherein (in reference to the Samaritane, the Syriack, the Arabick, and Æthiopick version,) he had a chief hand in, I mean a *Polyglott Dictionary*. I say, besides those excellent personages now living, and others already dead, as Dean *Fuller*, Dr. *Hammond*, Bishop *Brownrig*, Mr. *Patrick Young*; one well deserving of critical and historical learning, his late Majesty's library-keeper, Sir *John Hele*, who did and suffered much for his Majesty in Devonshire and Wiltshire, being forced to turn his lands to money, to compound with the parliament, as they called it; the *Earl of Lindsey*; Dr. *Samuel Baker*. Beside all those, there were assistants to the work, these loyalists, Mr. *Abraham Wheeloc*; Dr. *Gerard Langbaine*, born at Kirke-Banton, in Northumberland, scholar, fellow, and provost of Queen's College, in Oxford, a good man, because Archbishop Usher's bosom friend, and a great scholar, because one of Mr. Selden's trustees, he died 1657; Mr. *John Selden*."[9]—Bishop Walton, in his Preface to the Polyglott, acknowledges his obligations also to Dr. *Robert Sanderson*, regius professor of divinity in Oxford, and afterwards bishop of Lincoln; Dr. *Samuel Baker*, prebendary of Canterbury; Dr. *Henry Fearne*, fellow of Trinity College, Cambridge, and formerly chaplain to Charles I.; and Mr. *John** *Johnson*, of the Temple; for their literary assist-

* "Who founded a Logick Professor, placed in Cambridge, with a salary of £40. *per annum*."

(9) Lloyd's Memoires, pp. 516, 518.

* In the Republican copy he is called *Richard* Johnson.

ance; and to *Thomas Lord Fairfax;* Sir John Sadler, knt.; *W. Lenthall,* Custos. Rotulorum; Sir *William Courteney,* bart.; Sir *William Farmer,* bart.; and Dr. *Wall,* for their liberality and kindness. To these may be added Mr. *Vicars,* named in the proposals as one of the correctors of the press; Dr. *Lightfoot;* and the learned foreigner *Louis de Dieu.*[10]

The first volume of this great work issued from the press in 1654, in folio; and the sixth, or last, in 1657; "and thus, in about four years, was finished the English Polyglott Bible, the glory of that age, and of the English church and nation."

Nine languages are used in this Polyglott Bible, *Hebrew, Chaldee, Samaritan, Greek, Syriac, Arabic, Ethiopic, Persic,* and *Latin;* yet there is no *one* book in the whole Bible printed in so many; the Pentateuch is in *eight* languages; the Psalms in *seven;* the books of Joshua, Judges, Ruth, the four books of Kings and Chronicles, and the Four Gospels, in *six;* the book of Esther, and the rest of the New Testament, in *five;* the rest of the Old Testament, and the Apocryphal books of Tobit, Wisdom, Ecclesiasticus, Baruch, and the fragment of the book of Daniel, in *four;* the books of Judith, and the first and second of Maccabees, in *three;* and the fragment of the book of Esther, in *two;* but it should be observed that the Ethiopic, the only one of the nine languages not made use of in the Pentateuch, is used in the Psalms and New Testament. The first volume is enriched with prefaces, prolegomena, treatises on weights and measures, geographical charts, and chronological tables; and ornamented with a fine portrait of Bishop Walton, and several plates illustrative of Biblical subjects, as architecture, numismatology, sacerdotal dresses,

(10) Bib. Polyglott. *Pref.*
Twells' Life of Dr. Ed. Pocock, prefixed to his Works, I. p. 48.
Clarke's Succinct Account of Polyglott Bibles, p. 12. Liverpool, 1802, 8vo.

instruments of music, &c.: the sixth, or last volume, contains *Various Readings*, critical remarks on all the preceding versions, and an explanation of all the proper names, both Hebrew and Greek, in the Old and New Testaments. The Prolegomena were reprinted at Zurich, in 1673, fol., by Heidegger, with Drusius's collection of Hebrew proverbs; and at Leipsic, in 1777, 8vo. with a preface by Dr. Jo. Aug. Dathe, professor of Hebrew, containing many learned remarks on the different subjects treated of in the work. It is also deserving of notice, that in the first set of treatises forming the *Apparatus Criticus* of the Polyglott, there is a curious instance of the editor's correction of the work; it is in an anonymous treatise, entitled *Explicatio Idiotismorum*, &c. in which the author asks, in what manner the sense of Scripture is to be determined; to which he gives five answers; of these the fourth and fifth are in terms which prove the writer to have been a Roman Catholic; over these the editor has pasted other printed answers, expressed in the language of a Protestant of the church of England, and so nicely fitted, as not to be discovered but by minute inspection.[11]

On the restoration of Charles II. to the throne, Dr. Walton presented the work to his Majesty, and cancelled the two last leaves of the preface, in which he had acknowledged the generosity of the protector and council, in handsome terms, the place of which he supplied by three other leaves, in which the language was considerably altered, and suited to the views of the royal party; and to some copies prefixed a *Dedication* to the king. From these circumstances, the copies which have the original leaves are called the *Republican*; those which have the substituted leaves are called the *Loyal* copies;

(11) Classical Journal, No. 4, Dec. 1810, pp. 924—928. The present writer has examined his own copy, which is one of the *Loyal* ones, and has found it corrected in a similar manner.

but as some differences have been found in the loyal copies, there must have been two copies even of those.

A *seventh* volume of the Polyglott was prepared for the press by Dr. Samuel Clarke, including the *Targum* of Rabbi *Joseph*, on the Chronicles, and several Arabic, and other versions of other parts of the Sacred Scriptures, but was prevented from being printed by the death of Bishop Walton. It is said to be still preserved in the Bodleian Library.

Almost as soon as the Polyglott was published, it met with strong opposition. Dr. *John Owen*, vice-chancellor of the university of Oxford, during the protectorate of Oliver Cromwell, was one of its principal opponents. In 1559, he published a small treatise on the divine original of the Scriptures, to which he subjoined "Considerations on the Prolegomena, &c. of the Polyglott Bible," and a Latin tract against the Quakers. The title of the work is, "Of the Divine Originall Authority, Self-evidencing Light, and Power of the Scriptures. With an Answer to that Enquiry, *How we know the Scriptures to be the Word of God.* Also, A Vindication of the Purity and Integrity of the HEBREW and GREEK Texts of the Old and New Testament; in some Considerations on the PROLEGOMENA and *Appendix* to the late BIBLIA POLYGLOTTA. Whereunto are subjoyned some Exercitations about the Nature and Perfection of the Scripture, the Right of Interpretation, internall Light, Revelation, &c. By JOHN OWEN, D. D. Ἐρευνᾶτε τὰς γραφάς. Joh. v. 39. OXFORD, printed by HENRY HALL, Printer to the University, for THO: ROBINSON, 1659." The dedication to the "Prebends of Christ-Church College," and the Latin tract, are dated 1658.

In the "Considerations," the author endeavours to establish these propositions, 1. That the Hebrew vowel points are not a modern Rabbinical invention; 2. That the *Keri* and *Ketib*, or Jewish marginal corrections, do

not affect the purity of the text; 3. That the originals ought not to be corrected from translations; 4. That conjectural emendations are not allowable; and 5. That a great part of the various readings collected in the Appendix to the Polyglott are trifling, irrelative, or often repeated.

An able, but severe reply to the "Considerations," was published by Dr. Walton, with the title, *The Considerator considered*; Lond. 1659, 18mo.; in which he examines the preceding propositions, and with great learning exposes their fallacy, and vindicates the *Prolegomena* and *Various Readings* from the charges brought against them by his opponent, of destroying all confidence in the integrity of the original texts; and exhibits the great advantages to be derived from versions, and Polyglott compilations.

Previous to the appearance of the Polyglott, Dr. Walton published a short Introduction to the Oriental tongues, in which he designed to print the Bible, entitled "*Introductio* ad lectionem Linguarum Orientalium, *Hebraicæ, Chaldaicæ, Samaritanæ, Syriacæ, Arabicæ, Persicæ, Æthiopicæ, Armeniæ, Coptæ*; &c. Lond. 1654. A second edition, considerably improved, came out in 1655, 18mo. This useful little tract, which is well written, does not contain grammars of the languages, but only the different alphabets, and directions how to read them, with examples and references to the most useful grammars and lexicons. It has a valuable preface of 96 pages, and 8 *fac similes* of Samaritan and Hebrew coins.*

* An excellent *Plan* and *Specimen* of an enlarged and improved edition of Bishop Walton's (or as it is usually called, the *London*) *Polyglott Bible*, with Castell's Lexicon, to be called *Biblia-Polyglotta Britannica*, was printed in London in 1810, in which it is proposed, by a new arrangement of the Text and Versions, and other improvements, to secure the following advantages:

"1. The original Texts and ancient Versions corrected by all the authorities hitherto known, and the Latin translations revised with great care."

"2. Various Readings of the Texts and Versions selected from all known authorities."

The editor of the Polyglott Bible, BRIAN WALTON, D. D. was born in Cleveland, in Yorkshire, A. D. 1600. He was admitted sizar of Magdalen College, Cambridge, but in 1616, removed to Peter-House, where he took the degree of M. A. in 1623. About that time, or before, he taught a school; and served as a curate, in Suffolk, whence he removed to London, and was for a short time assistant, or curate, to Mr. Stock, rector of All-hallows, in Bread-street; after whose death he became rector of St. Martin's Orgar, of Sandon, in Essex, and of St. Giles's-in-the-Fields, which he soon quitted. In 1639, he commenced D. D. at which time he was prebendary of St. Paul's, and chaplain to the king. On the ascendancy of the republican party, he was dispossessed of all his preferments; and withdrew for safety to Oxford. Whilst residing there, he formed the noble scheme of publishing the Polyglott Bible, and on the decline of the king's cause, he retired to the house of Dr. William Fuller, his father-in-law, in London, where, though frequently disturbed, he completed it. After the restoration, he was made chaplain in ordinary to Charles II., and promoted to the bishoprick of Chester. In September 1661, he went to take possession of his see, and was received with

"3. Such additional ancient Versions as have been discovered since the publication of the London Polyglott."

"4. An improved Arrangement, which places the Text and Versions in their natural order, and presents the whole, with their Various Readings, at one view."

"5. An equal length, where possible, in all the columns; the breadth alone varying: by which the comparison of them, one with another, is greatly facilitated."

"6. The adoption of Dr. Kennicott's method of exhibiting the Samaritan Text, by which its variations from the Hebrew are rendered manifest to the eye."

This Prospectus, drawn up by Dr. *Adam Clarke*, and the Rev. *Joshua Pratt*, secretary to the Church Missionary Society, and printed in fol. and 8vo. at their own expense, for distribution among the nobility and dignified clergy, &c. was reprinted in the *Classical Journal*, No. 8, pp. 493—497; but to the regret of every Biblical scholar, the design appears not to have met with due encouragement, and is therefore, for the present at least, relinquished.

extraordinary honours and acclamations. But this honour was short lived; for, returning to London, he died there, the 29th of November, in the same year, (1661,) and was interred in St. Paul's cathedral, where a monument, with a Latin inscription, of which a translation is given by *Anth. Wood*, was erected to his memory; a broken stone now only remains, with a few words of the inscription, in the vault of St. Faith's, under St. Paul's. Dr. Walton was twice married; his second wife was the daughter of the celebrated Dr. W. Fuller, vicar of St. Giles's, Cripplegate.[12]

The publication of the *Polyglott Bible* was followed by that of the "LEXICON HEPTAGLOTTON," by Dr. CASTELL. This work, which contained a joint-lexicon of the *Hebrew, Chaldee, Syriac, Samaritan, Æthiopic,* and *Arabic;* and a separate lexicon of the *Persic,* with brief grammars of those tongues, "is probably," says Dr. A. Clarke, "the greatest, and most perfect of the kind ever performed by human industry and learning." Dr. Castell expended both his fortune and his life in this immense undertaking. He laboured at this work for *seventeen* years, from *sixteen* to *eighteen* hours each day, during which time, he maintained in his own house, at his own cost, *seven* Englishmen, and *seven* foreigners, as writers, all of whom died before the work was finished; unfortunately their names have not been preserved. He expended £12,000 of his own property, on the work, and was obliged to borrow £1,800 more; which, not being able to repay, he was constrained to make application to king Charles II. "that a prison might not be the reward of so many labours, and so much expense!" The king directed a letter, in 1660, to all the archbishops, bishops, dukes, lords, and nobles of the realm, recommending the work, and earnestly soliciting pecuniary assistance in

(12) Chalmers, XXXI. pp. 80—84.
Wood's Athen. Oxon. II. *f.* p. 47.

behalf of its distressed author; this was followed three years after, by one from the archbishop of Canterbury, directed to the clergy; and afterwards by another, from *twenty-nine* English and Irish prelates, earnestly entreating the public, not to permit this great man to sink under embarrassments occasioned by a work undertaken for the honour of God, and the promotion of religion and learning; but the nation was so impoverished by the civil wars, that very incompetent assistance was afforded; and although he obtained some pecuniary aid, and certain ecclesiastical preferments, yet in his dedication of the *Lexicon* to the king, he complains, that "he had expended all that he had inherited from his parents, and all that he had acquired in his past life; that after suffering severely from the effects of the civil war and the plague, he had, in the fire of London, lost all his library, and household goods, with *three hundred* copies of his Lexicon; and that to these misfortunes were added divers private accidents; (membrorum confractiones, luxationes, contutiones;) and from incessant study, an almost total blindness."[13]

The Lexicon was printed at London, by Thomas Roycroft, in 1669, in 2 vols. folio, and delivered to subscribers at *forty shillings per volume in sheets.* It is probable the paper had been imported duty free, as well as that for the Polyglott, a petition having been drawn up, and presented to Cromwell, who had granted the same favour for Bee's *Critici Sacri*, an immense collection of the works of Biblical critics, in 9 vols. folio.[14]*.

Several learned men rendered assistance to Dr. Castell, beside those whom he regularly employed in his own

(13) Nichols's Literary Anecdotes of the Eighteenth Century, IV. pp. 30—33. Lond. 1812, 8vo.
Clarke's Succinct Account of Polyglott Bibles, pp. 32. 34.
(14) Clarke's Succinct Account, pp. 34. 43, 44.
* The *Critici Sacri*, or Collection of Commentaries and Treatises by the most eminent English and foreign critics, which was formed under

house. Dr. *Murray* lent him aid in the Arabic; Dr. (afterwards bishop) *Beveridge*, in the Syriac; and Dr. *Wansleb*, in the Æthiopic; but he was especially indebted to the profound erudition, and general kindness of Dr. *Lightfoot*, who contributed so greatly to the perfection of the work, that Dr. Castell thought his name ought to occupy a distinguished place in the title-page. The *Persic Lexicon* was the joint production of Dr. *Castell*, and *Golius*, who contributed a large collection in folio, the labour of 20 years, gathered out of more than *three hundred* Persian authors.

The sale of this great work, notwithstanding the patronage it received, was excessively heavy, so that at the time of the author's decease, many copies were still on hand. It is supposed that about 500 were then unsold. These were placed by Mrs. Crisp, Dr. Castell's niece and executrix, in a room of one of her tenants' houses, at Martin, in Surrey, where, for many years, they lay at the mercy of the rats, who made such havock among them, that when they came into the possession of the lady's executors, scarcely one complete volume could be formed out of the remainder, and the whole load of learned rags sold only for *seven pounds!*[15]

The following brief notices of Dr. Castell, and his two great coadjutors, Dr. Lightfoot, and Professor Golius, may not be uninteresting to the reader:

Edmund Castell, D. D. was born in 1606, at East-Hatley, in Cambridgeshire. After going through a course of grammatical education, he became a member, in 1621;

the direction of *Bishop Pearson*, *John Pearson*, *Anthony Scattergood*, and *Francis Gouldman*, and printed in London, 1660, by *Cornelius Bee*, was designed as a companion to the Polyglott Bible. It was republished at Amsterdam, with additions, in 12 vols. folio, in 1698. Two volumes, entitled *Thesauri Dissertationum Elegantiorum*, &c. were printed as a Supplement to this work, at Frankfort-on-the-Maine, in 1701—2. For a list of the principal critics, whose works are contained in the *Critici Sacri*, see Dr. A. Clarke's Commentary, *Gen. Pref.* p. xv.

(15) Nichols' Literary Anecdotes, IV. p. 27.

of Emanuel College, Cambridge, at which college he continued many years, but afterwards removed to St. John's College, for the convenience of the library there. He took in due course the several degrees of bachelor and master of arts, and bachelor and doctor in divinity; and was also elected a member of the Royal Society. His unwearied diligence having injured his health, and the expenses incurred by his great work having ruined his fortune, and involved him in pecuniary difficulties, he was reduced to great distress, when the royal favour beginning to smile upon him, he was, in 1666, made king's chaplain, and Arabic professor at Cambridge: and in 1668, he obtained a prebend of Canterbury. In 1669, he published his "Lexicon Heptaglotton," but the publication procured him no compensation for his vast labour and expenditure, the greater part of the copies remaining unsold. He received indeed some additional preferments; but they were by no means sufficient to recompense him for his great losses. The small vicarage of Hatfield-Peverell, in Essex, was bestowed upon him, and he was afterwards presented to the rectory of Wodeham-Walter, in the same county; both of which he subsequently resigned. His last preferment, which was towards the close of his life, was the rectory of Higham-Gobion, in Bedfordshire. In 1685, he got into a very serious difficulty with Dr. Thomas Barlow, then bishop of Lincoln, respecting a curate whom he had inadvertently allowed to preach for him without having been regularly ordained; a difficulty from which he was relieved by the kind interference of Dr. Henry Compton, bishop of London, to whom he afterwards bequeathed a part of his library. The letters which he addressed to the bishop, with others addressed by him to different persons, are copied by Nichols in his valuable *Literary Anecdotes of the Eighteenth Century*, vol. IV. p. 696.

Dr. Castell died at Higham-Gobion, in 1685, being

about 79 years of age, and was buried in the church. The chief part of his Oriental MSS. were bequeathed by him to the university of Cambridge, on condition that his name should be written on every copy in the collection.[16]

JOHN LIGHTFOOT, D. D. the son of Thomas Lightfoot, vicar of Uttoxeter, was born at Stoke-upon-Trent, in Staffordshire, in 1617; he entered Christ's College, Cambridge, where he became celebrated as an orator, and a scholar. As soon as he had taken the degree of B. A. he left the university, and in a year or two entered into orders, and became curate of Norton under Hales, in Shropshire, and, domestic chaplain to Sir Rowland Cotton,* of Bellaport, who, being a considerable Hebrew scholar, awakened in his chaplain such a desire for Oriental learning as ultimately placed him in the first rank of Biblical critics. In 1628, he became possessed of the living of Stone, and married the daughter of William Crompton, Esq; but for the sake of being near Sion College Library, London, changed his residence to Hornsey: and in 1629, published "*Erubbim, or Miscellanies, Christian and Judaical.*" In 1631, his patron, Sir Rowland Cotton, presented him to the rectory of Ashley, in Staffordshire, where thinking himself settled for life, he built a study in the garden, and devoted himself with indefatigable diligence to sacred studies, till the great change in public affairs, when he was elected a member of the assembly of divines. In consequence of this appointment, he resigned the rectory to his younger brother, and went to London in 1642; and in the meetings of the assembly distinguished himself as an able,

(16) See Nichols' Literary Anecdotes, &c. IV. pp. 23—33. 693—700, where the reader will find much interesting information relative to Dr. Castell, &c.
Twells' Life of Pocock, prefixed to his Works, I. p. 50.

* Formerly pupil of the famous Hugh Broughton.

manly, and independent speaker. He was in a short time chosen minister of St. Bartholomew's behind the Royal Exchange; and, in 1643, he was made master of Catherine-hall, Cambridge, and presented to the living of Much-Munden, in Hertfordshire. He took his degree of D. D. in 1652; and, in 1653, was appointed vice-chancellor of Cambridge, an office which he executed with exemplary diligence and fidelity; and such was the opinion entertained of his learning and peaceable disposition, by all parties, that although he offered, at the Restoration, to resign the office, Archbishop Sheldon, who was personally unknown to him, procured him a confirmation from the crown, both of his place and living. In 1661, he was appointed one of the assistants at the conference upon the Liturgy, but only attended once or twice. He contributed important aid to Dr. Walton in the publication of the *Polyglott Bible*; corrected the Samaritan, procured subscriptions for the work, borrowed for Walton's use some Syriac MSS. (one, of the Prophets, and a Syriac Lexicon,) from the university of Oxford, and sent him the Chorographical Observations which are inserted in the *Prolegomena*, p. 51.

He died at Ely, December 6th, 1675, and was interred at Great-Munden, in Hertfordshire. He was "a man," says Dr. A. Clarke, "who, for the amiableness of his disposition, the purity of his manners, and the extent and depth of his literary knowledge, had, even in that age of profound learning, no *superior*, and since no *equal*." His Works were first published in 2 vols. fol. by —— Bright, Lond. 1684; again, at Rotterdam, in 1686, the large paper copies of which were exceedingly superb; and a third time, with an additional volume, by J. Leusden, Franecq. 1699, 3 vols. fol. In the foreign editions the English parts are translated into Latin. In 1700, Mr. Strype published some posthumous works of this author in an 8vo. volume, entitled, "Some Genuine Remains

of the late pious and learned Dr. John Lightfoot."[17]

JAMES GOLIUS, professor of Arabic at Leyden, was born at the Hague, in 1596. After completing his education, he visited France, and taught the Greek language at Rochelle. Afterwards, by the advice of Erpenius, he accompanied the Dutch ambassador to the court of Morocco, in 1622; and during his residence in that country, not only perfected his knowledge of the Arabic, but also obtained an intimate acquaintance with the customs and learning of the inhabitants. On his return to Holland, he brought with him a most valuable collection of books and MSS., which he communicated to Erpenius, whom he succeeded as professor of Arabic at Leyden, in 1624. Being, however, desirous of enlarging his acquaintance with Oriental antiquities, languages, and manners, he requested and obtained leave to travel into the East. He returned in 1629, laden with curious MSS. which have ever since been valued among the richest treasures of the university library of Leyden. In 1653, he printed his invaluable *Arabic Lexicon*, in folio; he also published a new edition of Erpenius's *Arabic Grammar*, with notes, &c. His learned labours were rendered still more valuable by his zealous promotion of religion. He had been an eye-witness of the wretched state of Christianity in the Mohammedan countries, and with true compassion determined to make his skill in their language serviceable to them. With this laudable view he procured an edition of the NEW TESTAMENT in the original language, with a translation into the vulgar Greek by an Archimandrite, which he prevailed with the states to present to the Greek church, groaning under the Mohammedan tyranny; and as some of these Christians use the Arabic tongue in divine service, he got an

(17) Life prefixed to Works, I. *passim*. Lond. 1684, fol. Chalmers, XX. pp. 248—254. Lempriere, *in nom.* Clarke's Succinct Account, pp. 12, 32; and Bib. Dict. IV. p. 268.

Arabic translation of the Confession of the Reformed Protestants, with the Catechism and Liturgy, dispersed among them. For this purpose he employed an Armenian, who understood the vulgar Arabic, as well as the phrases consecrated to religion, whom he retained two years and a half in his house, and also promised him the same pension that the States had granted to the Archimandrite, who translated the New Testament into vulgar Greek; this he did without knowing whether the States would be at the expense or not, but when the matter was proposed to them at the conclusion of the work, they not only agreed to the proposal, but, with a noble liberality, made a handsome present to himself. Whilst he was thus endeavouring to promote religion abroad, his avocations at home were increasing upon him; during his absence, the curators of the university had conferred upon him the professorship of the mathematics, in addition to the Arabic; he was also appointed interpreter in ordinary to the States, for the Arabic, Turkish, Persian, and other Eastern languages; for which he had an annual pension, and a present of a chain of gold with a very beautiful medal, which he wore as a badge of his office. He died September 28th, 1667, as much respected for his virtue and piety, as for his talents and learning. His wife survived him, with two sons who became considerable men in Holland.[18]

Many other learned men, connected with the Biblical literature of England, flourished at this period; several of whose names have been mentioned, but of whom a biographical account would too far extend the limits we have prescribed to ourselves in the present work, though their great talents and multifarious learning render it desirable that some competent scholar would undertake the *Literary History* of the *seventeenth* century.

(18) Chalmers, XVI. pp. 82—86.

CHAPTER XI.

SEVENTEENTH CENTURY CONTINUED.

Italy. Italian Version. Congregation De Propagandâ Fide. Arabic Bible. Venetian Editions of the Scriptures. Spain and Portugal. Spanish Version. French Translations. Parisian Polyglott. Dutch Bible. Oriental Versions. German Translations. German Princes. Oriental Scholars. Learned Jews. Antitrinitarian German Translations. Swiss-German Bible. Sorabic, Carniolan, Croatian, Wallachian, Hungarian, and Bohemian Versions. Philobiblical College. Danish, Icelandic, Swedish, Finnish, Livonian, Esthonian, Lapponese, Polish, Lithuanian, Russian, Armenian, Ethiopic, and Turkish Versions.

ITALY, to which our attention is next directed, exhibited, during the *Seventeenth Century*, an extraordinary and deplorable instance of the inhibitory principles of the Romish church. Not a *single* edition of the BIBLE in the *Italian* language is mentioned by Le Long, Adler, or Haym, as being published by the Catholic party during the whole of this period; and the only portions of the Scriptures noticed as printed by them, in the vernacular tongue, are the re-impression of *Remigius Florentinus's* translation of the EPISTLES and GOSPELS, appointed to be read in the ecclesiastical services, printed at Venice, 1627, 4to. where it had been first published, in 1584; and the books of JOB, PSALMS, PROVERBS, and ECCLESIASTES, with the Apocryphal WISDOM OF SOLOMON, and ECCLESIASTICUS, printed in 1601 [1].

(1) Le Long, I. p. 338. Paris, 1723, fol.
Adleri Bibliotheca Biblica, pt. i. p. 361.

This deficiency in the communication of Biblical knowledge was partially supplied by an excellent version of the whole BIBLE by GIOVANNI DIODATI, a native of Lucca, published with notes, at Geneva, 1607, 4to. A second, and considerably improved edition, was printed at the same place, in 1641, fol. with the addition of a metrical version of the PSALMS. Editions of the NEW TESTAMENT were published at Amsterdam and Haerlem, 1665, 8vo. and at Geneva, 1608, 12mo. Nic. Haym adds an edition in 4to. Geneva, 1609, but it seems to have been merely certain copies of a former impression, to which some printer had prefixed a new title page.[2]

GIOVANNI (JOHN) DIODATI, descended from a noble family of Lucca, was born June 6th, 1576, and at an early age made such progress in learning, that when only nineteen years old, he was appointed professor of Hebrew at Geneva. In 1619, he was sent to the synod of Dort, where he gained so much reputation, that he was chosen, with five other divines, to prepare the Belgic confession of faith. His *Italian* translation of the Bible is said to have been printed at his own charge, and to have occasioned him great pecuniary embarrassment. His *Annotations on the Bible* were translated into English, the third and best edition of which is that of 1651, fol. Many of the notes in the "Annotations of the Assembly of Divines," were taken from those of Diodati. He translated the Bible into French, printed at Geneva, 1664, fol.; and also Father Paul's "History of the Council of Trent," and other works. He was at one time in England, where he became acquainted with Bishop Bedell, and other celebrated characters; he was also favoured with the friendship of Milton, who had known him when on his travels. His death happened, October

(2) Nic. Haym, Notizia de' Libri rari, p. 224. Venezia, 1728, 4to.
Clement, Bibliotheque Curieuse, IV. p. 69.
Le Long, I. pp. 359, 360.

3rd, 1649, and was considered as a public loss.[3]

But whilst the church of Rome was careful not to permit among its members, the free circulation of the Scriptures in the vernacular dialects, it was not inattentive to those measures, which, it was supposed, would advance its general interests. The institution of the *Congregation* and *College for the Propagation of the Faith*, (De Propagandâ Fide,) was one of the most honourable and most successful. This was begun by GREGORY XV., who, by the advice of his confessor Narni, founded the *Congregation*, at Rome, in 1622, consisting of 13 cardinals, 2 priests, 1 monk, and a secretary, for the express purpose of propagating and maintaining the faith of the Romish church, in all parts of the world. This congregation he endowed with ample revenues. The *College* of the Propaganda was commenced in 1627, by JOHN BAPTIST VIVES,* of Valencia, in Spain, referendary and domestic prelate of Urban VIII. and resident at the court of Rome; from the Infanta Isabella of Austria, governess of the Netherlands. This generous ecclesiastic, who had been nominated one of the Congregation *De Propaganda*, at its first institution, formed the idea of founding a *College*, or seminary, for the education of those who were designed for foreign missions, and for this purpose offered his own palace, and all his property, to URBAN VIII.; who, foreseeing the advantages to be derived from such an establishment, praised the zeal of Vives, accepted his proposition, and carried his project into execution, by instituting the *Apostolic College*, or seminary. Cardinal Anthony Barberini, librarian of the Vatican, and brother of the pope, considerably augmented the revenues of the college; and, in 1637, founded

(3) Chalmers, XII. p. 105.

* He is thus called by Cherubini, in *Bullarium Romanum* III. p. 422, but Helyot, *Hist. des Ordres Monastiques*, calls him VIRES; and Mosheim, who writes the name VILES, *Eccles. Hist.* V. p. 3, blames Urb. Cerri for calling him VIRES.

12 scholarships, with power to increase them to 18, for young scholars between 15 and 21 years of age, to be taught the Latin and Italian languages, being natives of the East, viz. Georgians, Persians, Nestorians, Jacobites, Melchites, and Copts; or, in defect of any of these, Armenians. In the year following, the cardinal founded 13 other scholarships, for 7 Ethiopians, or Abyssinians, and 6 Indians, the deficiencies to be filled up with Armenians, preferring those from Russia or Poland, and successively those from Constantinople, Tartary, Georgia, Armenia, or Persia. This *College* was, in 1641, subjected by the pope to the *Congregation* of cardinals, and from this union the institution is sometimes called the *Congregation*, and sometimes the *College De Propagandâ*. Urban VIII. also granted the privilege to the rector of conferring degrees, with similar privileges to those received at an university. When the students have finished their education, they are employed either as missionaries, or as bishops, or vicars-apostolic, in foreign parts, according to the exigency of the occasion, or the abilities of the students. Able professors in the languages and sciences, divinity, philosophy, and other branches of learning, are supported by the institution, which has also an extensive printing-office furnished with characters in almost all languages, and in which the most skilful printers and correctors are employed. During the first fifty years of its establishment, this society printed works in forty-eight different languages, among which were DICTIONARIUM *Malaico-Latinum, et Latino-Malaicum*, or Malay Lexicon, by DAVID HÆX, 1631, 4to.; ARTEM GRAMMATICAM *linguæ Japonicæ*, or Japanese Grammar, by DIDACUS COLLADUS, 1631, 4to.; GRAMMATICAM ARABICAM, *cum versione Latina, ac delucida expositione*, or Arabic Grammar, by THOMAS OBICINUS, 1631, 8vo.; and DICTIONARIUM ANAMETICUM, or Lexicon of the Anam language, spoken in Cochin-China and Tonkin, by ALEXANDER DE RHODES,

1651. The troubles of the French revolution almost annihilated this noble institution, which, among other losses, sustained that of the whole of the printing matrices, which were taken to Paris; but these have since been restored, and the *Congregation* have resumed their functions.

The translation and circulation of the Sacred Writings did not, however, form any part of the original design of the Congregation *De Propaganda*;* and any editions of the whole, or parts, of the Scriptures, which may have been printed at the *press*, or at the expense, of that institution, have been undertaken with a view to promote the other views of the society, and not with the sole intention of dispersing copies of the Divine Volume among the people. The slow and wary procedure of the Congrega-

(4) Helyot, Hist. des Ordres Monastiques, VIII. ch. xii. pp. 77—81. Paris, 1719, 4to.
Yeates' Indian Church History, p. 204, *note*. Lond. 1818, 8vo.
Allatii (Leonis) Apes Urbanæ, pp. 79. 81. 233. 244. Romæ, 1633, 8vo.
Asiatic Researches, X. pp. 185. 261.
Cherubini Bullar. Roman. III. pp. 221, 222.

* On this subject I have been favoured with the following important information by the Rt. Rev. Dr. MILNER, Vicar Apostolic of the Midland District:

"*Wolverhampton, Dec. 10th*, 1819.

"Rev. Sir,

——It does not fall within the province of the *Congregation De Propagandâ Fide* to give *translations* or *editions* of the Holy Scriptures, nor does the apostolic see of Rome itself give any *vulgar translations* of the Scriptures, (though it permits them with due precautions for their fidelity,) nor does she vouch for the authenticity and purity of the Bible in any form, except the *Latin Vulgate*, which having constantly held in her hands and read for so many centuries, she pronounces free from all material errors. In this decree she by no means condemns the Hebrew and Greek originals; but, as these were not familiar to her, and of course *not in her safe custody* for the centuries in question, she pronounces nothing about them. Neither does she vouch that there are no *verbal* or other *unimportant* errors in the Vulgate; hence different popes, and particularly Sixtus V. and Clement VIII. have caused the text of it to be revised and confronted with other copies, and with the originals themselves, in order to render it more and more perfect. The only English versions used by Catholics in latter ages are, the *Rheims Testament*, published in 1582, and the *Douay Bible*, edited in

tion, in printing the ARABIC BIBLE, is a decisive proof of the reluctance of the church of Rome, to disseminate the Word of God indiscriminately among its members. This Bible, which occupied 46 years in the translation and revision of it, was undertaken in 1625, by order of Pope Urban VIII. at the earnest request of several Oriental prelates, and committed to the care of the cardinals of the Congregation *De Propagandâ Fide*, who employed SERGIUS RISIUS, the Maronite archbishop of Damascus, and PHILIP GUADAGNOLO, as the principal editors. With these were associated other learned men, both of the clergy and laity, who assembled at the palace of the archbishop, to assist in collating different copies with the original texts, the Oriental versions, and the Vulgate, as well as to aid in correcting the press. As soon as the PENTATEUCH was completed, it was printed at the office of the Congregation *De Propagandâ Fide*, in folio, accompanied with the Vulgate in a parallel column. On the death of Sergius Risius, in 1638, the care of the translation and impression devolved entirely upon Guadagnolo, who finished the OLD TESTAMENT in 1647, and the NEW TESTAMENT, which completed the work, in 1650. Before the translation had obtained the sanction of the pope, and been permitted to be published,

1609, both of them made by Cardinal Allen, Dr. Stapleton, Dr. Bristow, and especially by Dr. Gregory Martin. This translation is allowed by most learned Protestants to be eminently faithful, even to a fault, by its adopting literal barbarisms into it. These have been in a great measure corrected, and the notes which accompanied the said Testament and Bible have been cut down to a tenth part of their former length, by the late Dr. Richard Challoner, bishop of Debra, vicar apostolic, whose work appeared in 1750. The same prelate published *The Morality of the Bible*, and an *Abridgment* of it. The Rev. Mr. Reeve, a member of Stonyhurst, has published *The History of the Bible*, being, for the most part, borrowed from a French work under the same title, by the Sieur Royaumont. Your present correspondent has, within these few weeks, published a *Summary of the Holy Scriptures* for the use of Catholic schools and families. . . . This, Rev. Sir, is the substance of the subjects on which you have been pleased to consult me.

J. MILNER, D. D."

some few copies were surreptitiously obtained; but on the suggestion of one of the learned men associated with the editors, that the version did not sufficiently correspond with the Vulgate, the edition was ordered to be suppressed, until it had been again examined and corrected. ABRAHAM ECCHELLENSIS, and LOUIS MARACCI, were appointed by the Congregation *De Propagandâ Fide*, to revise the translation, and render it more conformable to the Vulgate. This version was completed in 1664; a new preface, and index of *Errata*, were added by Maracci, in 1668; and in 1671, the entire Bible was published in 3 vols. fol. The greater part of the copies were transmitted to the East, where, however, the translation was deemed barbarous, and met with considerable opposition from the members of the Eastern churches, who regarded the corrections from the Vulgate as corruptions of the text.[5]

SERGIUS RISIUS, the learned Maronite-archbishop of Damascus, came to Rome, with a design of obtaining the publication of the Arabic Scriptures, about the year 1624, and for that purpose brought with him a number of MSS. of the Arabic Bible. An edition had been commenced, and the Pentateuch printed, when the pious editor was called to his reward, August 29th, 1638. Before he visited Rome, the archbishop edited the PSALMS in Syriac and Arabic, printed at the Monastery of St. Anthony, and St. John the Evangelist, on Mount Libanus, 1610, fol. According to Leo Allatius, he also translated the SYRIAC PENTATEUCH, and the Prophets ISAIAH and JEREMIAH, into Latin, which were never published; Cornelius à Lapide further says that he translated the *whole* BIBLE, and that MS. copies remained in the Vatican and Mediœan Libraries.[6]

(5) Clement, Bibliotheque Curieuse, III. pp. 425—431. Le Long, ed. Masch, pt. ii. vol. I. sec. 5, pp. 114—116.

(6) Allatii Apes Urbanæ, p. 233. Clement, *ut sup.* Le Long, I. p. 305.

PHILIP GUADAGNOLO was an Italian of Magliano, where he was born about 1596. After passing through his studies, he entered into the order of the Regular Minor Clerks, and devoted himself so entirely to the acquisition of languages, that he gained a knowledge of the Greek, Hebrew, Chaldee, Syriac, Persian, and Arabic tongues, in the last of which he particularly excelled, and taught it many years, in the College *Della Sapienza*, at Rome. In 1631, he published in Latin, an "Apology for the Christian Religion," against the objections of Ahmed fil. Zin Alabedin, a learned Persian, printed at Rome, at the office of the Congregation *De Propagandâ Fide*, in 4to. This work he afterwards translated into Arabic, and printed in 1637. He also published *Institutiones linguæ Arabicæ*, Romæ, 1642, fol., and compiled an Arabic Lexicon, left in MS. at his death, and preserved in the convent of San Lorenzo, in Lucina. He died at Rome, March 27th, 1656.[7]

ABRAHAM ECCHELLENSIS was a learned Maronite, and was invited from Rome to Paris, by the celebrated Le Jay, to assist in the publication of his Polyglott Bible, for which he was allowed 600 golden crowns annually. At Paris he became professor of the Syriac and Arabic languages in the Royal College; but being chosen one of the editors of the Arabic Bible, by the Congregation *De Propagandâ Fide*, he returned to Rome, and was appointed professor of the Oriental languages. He died in 1664, at an advanced age. The works which he published constitute an irrefragable proof of his extensive acquaintance with Oriental literature.[8]

LOUIS MARACCI was born at Lucca, in Italy, in 1612, became a member of the congregation of Regular Clerks of "the Mother of God." He obtained considerable

(7) Colomesii Italia et Hispania Orientalis, p. 188. Chalmers, XVI. p. 419.
(8) Nouv. Dict. Historique, III. p. 392.

celebrity, by publishing an edition of the KORAN, in Arabic and Latin, printed at Padua, 1698, 2 vols. folio, with a life of Mohammed, and a refutation of the Koran. He taught Arabic in the college *Della Sapienza*, at Rome, with great success; and was so esteemed by Innocent X. for his virtues and learning, that he chose him for his confessor, and would have advanced him to the dignity of cardinal, but that the modesty of Maracci led him to refuse the honour. He died in 1700, at the great age of 87. Niceron, (*Memoires*, tom. XLI.) has given a list of his works.[9]

An edition of the *Arabic Bible* had been projected, early in this century, by FRANCIS SAVARY DE BREVES, who employed VICTOR SCIALAC, and GABRIEL SIONITA, as the translators and editors, but of which nothing more than the PSALMS was ever published. Of these there were two editions, one of the *Arabic* only, translated from the Greek, and printed in 1614; the other from the Syriac, with a Latin version, printed in the same year, both of them in quarto.[10]

The liberal projector of this undertaking, FRANCIS SAVARY DE BREVES, was a native of France, born towards the close of the sixteenth century. He was sent by the king of France as ambassador to Constantinople, where he remained twenty-two years. On his return, about 1611, Henry IV. sent him to Rome, as ambassador in the pontificate of Paul V. During his residence at the papal court, he attempted the publication of the *Arabic Bible*, as the means of reclaiming the Mohammedans from their errors, for which he considered the dispersion of vernacular translations most peculiarly calculated. With this design, he established an Oriental press, at which the editions above mentioned were printed; and engaged Scialac and Sionita, as editors and correc-

(9) Nouv. Dict. Hist. V. p. 562.
(10) Le Long, edit. Masch, pt. ii. vol. I. sec. 5, pp. 122, 123.

tors. From some cause, the further prosecution of the work was dropped. In 1615, Savary returned to Paris, taking with him Gabriel Sionita, and his printer, Stephen Paulin, who established the Oriental press in that city; under his patronage; and with a liberality characteristic of a great mind, he lent his types to those who were desirous of printing works in the Oriental languages. He died in 1627. On his decease, we are told, the English and Dutch made proposals for the purchase of his types, and his Oriental MSS. of which he had brought ninety-seven from the East; but the whole were bought by the king of France. The types are said to be still extant in the royal printing office. Savary published an account of his travels, from which we learn that he recommended the extension of the commerce of his country, and the propagation of Christianity, by certain conquests in the East.[11]

Victor Scialac was a Maronite from Mount Libanus, professor of the Arabic and Syriac languages in the college *Della Sapienza*, at Rome.[12]

Gabriel Sionita was a Maronite, from Mount Libanus, professor of Oriental languages at Rome, from whence he went to Paris, and assisted Le Jay, in the publication of his magnificent *Polyglott*, who assigned to him the transcription and correction of the Syriac and Arabic versions, which were principally taken from copies brought by himself from the East. Unfortunately, disputes arose between Sionita and Le Jay, which led to his secession from the work, and occasioned him much ill treatment, and even imprisonment. Oppressed with melancholy, he sank into the grave, in 1648, after having held the royal professorship of the Syriac and Arabic tongues at Paris, and contributed greatly to

(11) Chalmers, XXVII. p. 193.
Le Long, I. *Index Auctor.* p. 580.
(12) Ibid. I. *Index Auctor.* p. 581.

the diffusion of Oriental knowledge among the members of the university.[13]

These editions of the Oriental Scriptures were the most important of the editions of the Holy Bible, published during this century, in the temporal states of the pope; and nothing can more strongly mark the restrictive influence of the papal power relative to the Bible, than the singular fact, that of 2050 editions of the whole or parts of the Scriptures, printed during this century, in the Oriental and Latin tongues, only 23* were published at Rome, and 1 at Naples; and of more than 940 editions in the modern European languages, not one was printed at Rome, or in the temporal dominions of the pope; whilst not fewer than 14 editions of prohibitory Indexes of Books, (Indices Prohibitorum Librorum,) were issued from the press at Rome, during the same period[14]

The restrictions upon the liberty of the press imposed by the authority of the Roman pontiff, extended to all the countries subject to the papal see, but operated with more or less vigour according to the views or dispositions of the ruling powers, who acknowledged the supremacy of the pope. At VENICE, where the Jews were protected by several of the powerful families of the republic, 16 editions of the whole of the *Old Testament*, in *Hebrew*, were printed, during this century; many of them with *Rabbinical Commentaries*, beside 73 editions of separate portions of the Scriptures, in the same language. In the same space of time there were also printed in the same city, 15 editions of the entire *Latin Bible*, 1 of

(13) Nouv. Dict. Historique, IV. p. 2.

* Viz. 2 editions of the Arabic Bible, 2 of the Latin Bible, 1 of the Latin New Testament, and 18 of the Psalms and other portions of the Bible in different languages. The edition at Naples was of the Psalms in Latin.

(14) Le Long, edit. Masch, pt. ii. vol. IV. *Index Chronologicus.*
Le Long, I. *Elenchus Chronologicus.* Paris, 1723, fol.
Peignot, Dictionnaire des Livres condamnés, &c. I. pp. 260—264. Paris, 1806, 8vo.

the *Latin New Testament*, and 5 other portions of the *Latin Bible*; 1 *Greek Bible*, and 1 *New Testament*, and 5 separate portions of the Sacred Writings in the same language; 1 *Bible*, and 11 other portions of the Scriptures in *Chaldee*; one part of the *Armenian Bible*; 1 *Italian* version of the *Old Testament*, and 2 other portions of the *Italian Bible*; 1 *Spanish Old Testament*; 1 part of the *German Bible*; and 1 part of the *Ruthenic*, or *Russian*.[15]

In SPAIN and PORTUGAL, where the papal influence was predominant, the utmost care was taken to prevent the circulation of any books inimical to the Roman see, or differing directly or constructively from the opinions maintained by the hierarchy of Rome. Several *Expurgatory and Prohibitory Indexes* were published at Madrid, particularly by Cardinal Bernard de Sandoval, and the inquisitor-general, Anthony à Sotomajor.[16] In the edition of 1667, fol. by A. à Sotomajor, now before me, more than 170 editions of the Scriptures are censured, many of them ordered to be suppressed, and others to be corrected or purged. We therefore need not be astonished, that, during this century, no edition of the entire Bible or New Testament appears to have been printed within these kingdoms, in any language. All the editions of any portions of the Scriptures, printed in these countries, in this century, were, according to Le Long,—in *Latin*, the PSALMS in metre; by LOUIS CRUCIUS, a Jesuit of Lisbon, Madrid, 1600, 12mo. the FOUR GOSPELS, translated from the Greek by RODERIC DOSMA DELGADO, (a citizen and canon of Badajos, who died in 1607,) accompanied with the Vulgate, Madrid, 1601, fol. a metrical version of PROVERBS, ECCLESIASTES, and the SONG OF SOLOMON, by JOHN MARIANA, a

(15) Le Long, edit. Masch, *ut sup.*; and T. I. *ut sup.* Paris, 1723.
(16) See Peignot, Dict. des Livres condamnés au feu, &c. I. pp. 261—263.

celebrated Spanish commentator, Madrid, 1619, fol.: Ecclesiastes, in 9 versions, viz. the Vulgate, Munster's, and Robert Shirwood's, from the Hebrew; Alphonsus de Zamora's, and Peter Costus's, from the Chaldee; Flaminius Nobilius's, and Brylingerian's, or rather Complutensian, from the Greek; and Victorinus Sciafac's, from the Syriac, and Arabic; edited and accompanied with a commentary by John de Pineda, a Spanish Jesuit, Seville, 1619, fol.; Pineda died 1637: and lastly, the Song of Solomon, the Lamentations of Jeremiah, and the Magnificat, in elegiac verse, by Peter de Llerena, a licenciate of canon law, Madrid, 1631, 4to.:—in *Spanish*, the Psalms, 1606, 8vo.: the Proverbs of Solomon, translated by Alphonsus Remon, D. D. a Spaniard, Madrid, 1625, 8vo.; Remon died 1632: and the Epistles and Gospels for the whole year, from the version of Ambrosius de Montesino, revised and improved by Romanus Vallezilla, Barcelona, 1601, 8vo.; Madrid, 1603, fol.; Barcelona, 1608, and Madrid, 1615.[17]

The Spanish Jews who had fled from Spain to Amsterdam and Venice, repeatedly reprinted the Spanish version of Ferrara, revised and corrected by Menasseh ben Israel, and others. At Amsterdam, the Old Testament, 1611, 1630, fol.; 1639, 4to.; 1661, 8vo.; the Pentateuch, 1645, 8vo.; 1695, 4to.; the Psalms, 1628, 12mo.—At Venice, the Old Testament, 1617, 4to. To which may be added חשק שלמה (The Desire of Solomon,) a work containing the difficult words in the Hebrew text of the Old Testament, except the books of Chronicles, with a Spanish translation, Venice, 1617, 4to.; and a version or two of separate portions of the Old Testament.[18]

(17) Le Long, edit. Masch, pt. ii. vol. IV. *Index Chronologicus*; and T. I. *Elenchus Chronologicus* et *Index Auctor.* and T. II. pp. 847. 906. 923. Paris, 1723.

(18) Le Long, I. pp. 367, 368.

The only entire *Spanish* version of the OLD and NEW TESTAMENT, published during this century, was by CYPRIAN DE VALERA, a Protestant, printed at Amsterdam, in 1602, in folio, by Lawrence Jacob; the NEW TESTAMENT of which was reprinted at Amsterdam, 1625, 8vo. by Henry Laurence.[19]

CYPRIAN DE VALERA was a Spaniard, born about A.D. 1532. Having embraced the principles of the Reformation, he came over to England, and chiefly resided here till his death. About 1562, he took the degree of M. A. in the university of Cambridge; and, in 1565, incorporated in the university of Oxford. He was tutor to Mr. (afterwards Bishop) Walsh in Ireland; and was the author of several works in Spanish, particularly 1. A translation of Calvin's *Institutes of the Christian Religion*; 2. *The Reformed Catholic*; 3. *Of the Lives of the Popes and their Doctrine*; 4. *Of the Mass*; 5. *A swarm of false miracles, wherewith Mary de la Visitation, Prioress of the Anunciada of Lisbon deceived very many, &c.* The three last of these were published about 1588, and a second edition of them, with amendments and additions by the author, appeared in 1599, 8vo. They were translated into English, by *John Golburne*, a prisoner in the Fleet, and printed in London, 1600, 4to. But De Valera's greatest work was his edition of the *Spanish Bible*, on which, he tells us in his "Exhortation" to the Christian reader, he had spent 20 years, being 50 years of age when he commenced the undertaking, and 70 when he completed it in 1602. Leigh says, he "carried over into Spain, the Bible translated into Spanish, and also Calvin's 'Institutions,' and went and dispersed them there." His zeal in the promotion of the doctrines of the Reformation has occasioned his memory to be execrated by the Spanish writers of the Catholic communion.[20]

(19) Le Long, I. pp. 363, 364.

(20) Wood's Athenæ Oxon. I. *f.* p. 96. Leigh's Treatise, &c. p. 348. Antonio, Biblioth. Hispan. I. p. 200.

If from SPAIN we turn to FRANCE, which also acknowledged the pope as the visible head of the church, but had never submitted to the establishment of the inquisition, we shall find a more liberal spirit prevailing among the clergy respecting the Scriptures, and several translations of them into the vernacular language, made and published by learned members of the Gallican Catholic church, which, though not intended for unrestricted circulation among the laity, were of considerable importance in diffusing a more general knowledge of the Word of God.

In 1608, PIERRE DE BESSE, a Frenchman, doctor in theology of Paris, published a revised edition of the Louvain French Bible, with the Vulgate Latin, in folio, dedicated to Henry IV. king of France and Navarre. He also published a corrected edition of the *Latin Concordance* of the Old and New Testament, Paris, 1611, fol. He died in 1639.[21]

Another revision of the Louvain French Bible, designed to oppose the Genevan versions, was published at Paris, 1621, fol. by PIERRE DE FRIZON, doctor of the Sorbonne, and canon and penitentiary of Rheims, who dedicated his work to the king. This edition was accompanied with short extracts from the "Annals" of Baronius, and directions for distinguishing Catholic French Bibles from those of the Huguenots, or Protestants.

Frizon was author of *Gallia Purpurata*, or history of the French cardinals, and other works. He died in 1651.[22]

In 1641, JAQUES CORBIN, advocate of parliament, published a new version from the text of the Vulgate Latin, revised and corrected by order of Louis XIII. and printed at Paris, in 8 vols. 16mo.[23]

(21) Simon's Critical History of the Versions of the N. T. pt. ii. ch. xxxi. p. 231.
Le Long, I. pp. 330. 458; et *Index Auctor.* p. 545. Paris, 1723.
(22) Simon, *ut sup.* Le Long, I. p. 330. Aikin's Gen. Biog. III.
(23) Simon, *ut sup.*
Le Long, I. p. 331.

About the same time, Cardinal RICHELIEU, who was very desirous to reunite the French Protestants to the church of Rome, resolved, that as an inducement to them, a new translation of the Bible should be undertaken by four of the Parisian doctors, who were selected for the purpose. In this design he met with warm opposition from the faculty of divinity at Paris, but his great influence would certainly have prevailed, had not his project been defeated by his death, which happened December 4th, 1642.[24]

As none of the French translations of the Bible hitherto published were satisfactory to Father FRANCIS VERON, professor of controversy, who had formerly been a Jesuit, but had quitted that order to apply himself to the study of polemical divinity, he undertook a revision of the French version, which he published at Paris, in 1646, 16mo.; and in 1647, 4to.; and dedicated to the general assembly of the clergy of France.

F. Simon says, his version is neither barbarous, nor too literal, though the French is not always pure. As a controversialist, his sentiments have sometimes biassed his translation. It is, however, greatly to the credit of F. Veron, that he earnestly asserted the necessity and usefulness of vernacular translations of the Scriptures, and vigorously opposed those who maintained the contrary opinion. F. Veron died A. D. 1649.[25]

MICHAEL DE MAROLLES, abbot of Villeloin, the translator of many classic authors into his native language, was the author of a French version of the NEW TESTAMENT, printed at Paris, 1649, 8vo.; but as he did not understand the Greek sufficiently to translate from it, he made use of the Latin version of Erasmus, as the most correct, and one that had been approved by Leo X.

(24) Simon, Crit. Hist. of the Versions of the N. T. ch. xliv. p. 378. Le Long, I. p. 331.

(25) Simon, Crit. Hist. of Versions, ch. xxxi. pp. 234—238.

A second edition was printed in 1653, a third in 1655, and a fourth in 1660.

About the year 1671, Monsr. De Marolles commenced the printing of a French translation of the OLD TESTAMENT, accompanied with the notes of *Isaac la Peyrere*, author of the system of Pre-adamites, and had proceeded as far as *Leviticus* xxiii. when it was ordered to be suppressed by Peter Seguier, chancellor of France, and Francis de Harlay, archbishop of Paris, after the translator had obtained the king's "privilege," and the approbation of the former chancellor and of the doctors of theology. The occasion of the suppression of this Bible appears to have been the apprehension of false sentiments being contained in the notes. De Marolles also published a metrical French version of SOLOMON'S SONG, Paris, 1677, 4to.; and another of the REVELATION, with notes, Paris, 1677, 4to. He was born in 1600, and died in 1681.[26]

Another French translation of the NEW TESTAMENT was made, and published at Paris, in 1666, in 3 vols. 8vo. with brief notes, by DENIS AMELOTTE, a priest of the oratory, who dedicated his work to Hardouin de Perefixe, archbishop of Paris. This translation was made from the Vulgate, with occasional corrections from Greek MSS. Denis Amelotte was born at Saintonge, in 1606, and died at Paris, October 7th, 1678.[27]

M. ANTHONY GODEAU, bishop of Vince, also published a *French* NEW TESTAMENT, in which he inserted explanatory terms, so as to render it rather a paraphrase than a mere translation. The first edition of this work was printed at Paris, 1668, 2 vols. 8vo.; and a second edition in 2 vols. 12mo. in the same city, in 1672. Bishop

(26) Le Long, I. pp. 331, 332. 337; and II. p. 848. et *Index Auctor.*
Clement, Bibliotheque Curieuse, IV. p. 12.
Simon, Crit. Hist. of Versions, ch. xxxi. pp. 238—240.

(27) Ibid. pt. ii. ch. xxxii. xxxiii. pp. 240—262.
Le Long, I. pp. 337, 338; et *Index Auctor.* p. 542.

Godeau was a voluminous author both in prose and verse, and is said to have been the first person who gave a "Church History" in the French language. He died of apoplexy, April 17th, 1671.[28]

Another French version of the NEW TESTAMENT was also published about the same time as the preceding one, which created considerable attention and opposition. The first who engaged in this translation was ANTOINE LE MAISTRE, a celebrated pleader, born at Paris, May 2nd, 1608; who, after having frequently enlivened the senate of Paris by the eloquence of his pleadings, had retired to the society of Port-Royal, a monastic institution in the neighbourhood of the metropolis, where he devoted himself to the religious services and ascetic practices of the Jansenists, a party distinguished for their attachment to the doctrine of predestination, and their mortified habits, and among whom he died, November 4th, 1658. After his death the translation was completed by ANTHONY ARNAULD, doctor of the Sorbonne, the celebrated advocate of Jansenism and opponent of the Jesuits, and LOUIS ISAAC LE MAISTRE, brother of Anthony, generally called DE SACI, who wrote the preface, assisted by PIERRE NICOLE, bachelor of the faculty of divinity in Paris, and CLAUDE DE SAINTE MARTHE.

The influence of the Anti-Jansenist party prevented the authors of this version from obtaining permission to print it, from the faculty of divinity at Paris; it was therefore printed (probably) at Amsterdam, in 2 vols. 12mo. in 1667, with the permission of the archbishop of Cambray, and the privilege of the king of Spain, being ostensibly published at *Mons*, the city given on the title-page, as the place of publication. From this circumstance

(28) Simon, Crit. Hist. of Versions of N. T. pt. ii. ch. 34, pp. 262—264.
Le Long, I. p. 341.
Chalmers, XVI. p. 42.

this translation has obtained the name of the *Mons*, or *Montense* version. A contemporary edition was also published at Lyons, 2 vols. 12mo. and it has frequently been reprinted. In April, 1668, this translation was condemned by Pope Clement IX.; in 1679, by Innocent XI.; by the king, in 1667; and often by inferior authorities, as too favourable to the Protestants, "confirming, in many places, the innovations of the heretics."[29]

The opposition of the Jesuits and others, to the preceding edition of the French *New Testament*, did not deter one of the translators, Louis le Maistre de Saci, from undertaking an entire version of the Bible, which he completed and published, with notes extracted from the Fathers and other ecclesiastical writers, Paris, 1672—1695, 30 vols. 8vo. This version has often been reprinted, sometimes accompanied with the Vulgate, and at other times without either the Vulgate or notes; it is also the one adopted by *Aug. Calmet*, in his valuable "Commentary."[30]

Louis Isaac le Maistre de Saci was born in 1613, at Paris, where he was also educated. He was admitted to the priesthood in 1648, and became confessor to the society of Port Royal, which being accused of Jansenism, involved him in the persecution raised against it, and occasioned his being thrown into the Bastile, in 1666. Whilst in this prison, in which he was confined two years and a half, he composed his translation of the Bible, which was finished on the eve of All-Saints, 1668, and on that day he was liberated from his imprisonment. Some writers have asserted that the "*History of the Old and New Testament*," published under the name of Royau-

(29) Simon, Crit. Hist. of Versions of N. T. pt. ii. ch. xxxv.—xxxix. pp. 265—335.
Le Long, I. pp. 338—340.
Chalmers, XXI. p. 161.

(30) Le Long, I. p. 332.
Calmet, Dictionnaire de la Bible, Art. *Bibles*.

MONT, was also written by him during his confinement; but others ascribe the work to *Nicholas Fontaine*. When DE SACI presented his version of the Scriptures to the king and his minister, all the recompense he requested was, to be permitted frequently to visit the Bastile, to inspect the state of the prisoners. He remained at Paris till 1675, when he withdrew to Port Royal; but was again obliged to quit it in 1679; he then retired to Pomponа, where he died, at the age of 71, in 1684. He was the author of various works of piety and of controversy.[31]

Beside the translations of the entire Old and New Testament, or of the New Testament alone, already noticed, there were also several Catholic versions of separate portions of the Bible made during this century; but these being chiefly of the PSALMS, or the PROVERBS, or SONG OF SOLOMON, it is not necessary to particularize them. It might, however, be deemed a censurable neglect to omit the MORAL REFLECTIONS of F. QUESNEL on the New Testament, since few works have been more generally deemed excellent, or more violently censured.

This celebrated commentary owed its origin to a small work written for the use of young persons, by *Pasquier Quesnel*, prior of the oratory of Paris, who had been named first director of the institution of his order. At the request of M. Vialart, bishop of Châlons-sur-Marne, he enlarged his observations, and published them as MORAL REFLECTIONS ON THE FOUR EVANGELISTS, Paris, 1671, 1 vol. 12mo. An order having been issued by papal authority, requiring the members of the Congregation of the oratory to sign a formulary, disclaiming Jansenism and Cartesianism, Quesnel quitted Paris, and went to Brussels, where he augmented his "Reflections," which appeared with a new edition of the *French* NEW TESTAMENT, in 1693—4, in 4 vols. 8vo. including "Moral Reflections" on the *Gospels*, *Acts of the Apostles*, and the *Epistles*.

(31) Chalmers, XXI. p. 162.

In 1695, Cardinal Noailles, successor of M. Vialart, in the see of Chalons, publicly enjoined the clergy and people of his diocese to read them. Editions of them being multiplied, the Jesuits began to be suspicious of the doctrines they contained; a *Pastoral Address on Predestination*, published in 1696, by the cardinal, who was become archbishop of Paris, occasioned a reply from the Jesuit Doucin; violent disputes ensued between the advocates and opponents of Jansenism, or predestination, and the "Moral Reflections" were condemned and proscribed by episcopal, papal, and senatorial authority, till at last they were solemnly anathematized by Pope Clement XI. who at the solicitation of Louis XIV. published September 8th, 1713, the famous bull, beginning with the words "Unigenitus Dei Filius," by which he condemned the work, with 101 propositions extracted from it, and forbade all attempts to defend it. But the intrinsic merit of the "Reflections" has proved paramount to papal indignation, and both Protestants and Catholics have acknowledged their value.

The author, PASQUIER QUESNEL, was born at Paris, July 14th, 1634. He was arrested at Brussels, May 30th, 1703; escaped from Malines, September 12th, in the same year; and in 1704, retired to Amsterdam, where he died, December 2nd, 1719, in his 86th year, after publishing many works of a practical and religious nature.[32]

At an early period of this century a persecution commenced against the Huguenots, as they were called, or Protestants, in France, by an infringement of the provisions of the *Edict of Nantes*, which had been granted to them by Henry IV. in 1598, and which guaranteed the free exercise of their religion in all parts of France; and proceeded with increasing violence, till in 1685, the *Edict* was revoked by Louis XIV. and the Reformed were subjected to every cruelty that the most infuriated ma-

(32) Peignot, Dict. de Livres condamnés au feu, II. pp. 61—63.

lice could invent. The history of this persecution has been most pathetically related by Monsr. Claude, minister of Charenton at the time of the revocation of the edict, in *Les Plaintes des Protestans, cruellement opprimez dans le Royaume de France.*

Almost insuperable obstacles to the publishing and dissemination of the Scriptures were thrown in the way of the Protestants of France, but their zeal for the Word of God was not to be conquered, since they not only published some new translations, but also many editions of the Bible, and New Testament, in French, most of them printed at Geneva, others at Rochelle, Amsterdam, &c. In 1600, an edition of the Bible of the Genevan version, in folio, was printed at Geneva, by John Lertourt, which was succeeded by not fewer than 35 editions of the entire Bible, and 56 editions of the New Testament of the same translation, printed at different places; and some of the editions of the New Testament accompanied with the vernacular tongues of the countries whither the French Protestants had been driven, by the persecution which raged against them in France.[33]

The learned JOHN DIODATI, who had translated the Scriptures into *Italian*, meditated also a *Latin* and *French* translation, but meeting with some opposition from the synods of the reformed church, he only published his *French* version, which was printed at Geneva, by Chouet, 1644, fol.[34]

A splendid edition of the Genevan *French* BIBLE with notes, maps, &c. was published at Amsterdam, in 1669, 2 vols. folio, by SAMUEL MARESIUS, or DES MARETS, professor of divinity at Groningen and a learned writer, assisted by his son HENRY. *Des Marets*, the father, was a native of Picardy, and died at Groningen, A. D. 1673.[35]

(33) Le Long, I. pp. 349—352. Paris, 1723, fol.
(34) Ibid. I. p. 349.
(35) Ibid. I. p. 349; II. p. 846.

In 1671, an edition of the *French* NEW TESTAMENT of Mons, with the notes of *Denis Amelotte*, revised and corrected by JOHN DAILLE junr., and VALENTINE CONRART was published at Paris, in 12mo. The copies of this edition had scarcely begun to issue from the press, when they were suppressed by authority.[36]

JOHN DAILLE, one of the ablest advocates of the Protestants, and author of the famous work *On the Use of the Fathers*, was born at Chatelleraut, January 6th, 1594, and after a suitable education, became a minister, and exercised his ministry first at Saumur, and then at Paris, where he died, April 15th, 1670. At the synod of Alençon, in 1637, he strenuously defended the doctrine of universal grace, against many of the divines assembled in that council.[37]

VALENTINE CONRART, the founder of the French academy, and secretary of the king's council, was born at Paris, 1603. Being educated in the Protestant sentiments, he continued firm in his profession, and is said to have revised the writings of M. Claude, minister of Charenton, the great advocate of the French Protestants, prior to their publication. Conrart died September 23rd, 1675, at the age of 72.[38]

A revision of the Genevan version of the French Bible was undertaken, by DAVID MARTIN, minister of the Walloon or French church at Utrecht, under the sanction of the synod of the reformed churches of Belgium. The NEW TESTAMENT of this edition was printed at Utrecht, in 1696, 4to.; and the OLD and NEW TESTAMENT, together with notes, at Amsterdam, 1707, 2 vols. fol.

DAVID MARTIN was born at Revel, in Languedoc, in 1639, but settled in Holland after the revocation of the edict of Nantes. His knowledge of the French language was critical, and on the publication of the second edition

(36) Le Long, I. p. 352. (37) Chalmers, XI. pp. 207—212.
(38) Ibid. X. p. 167.

of their Dictionary by the academy; he transmitted some remarks, which were received with applause. He published a *History of the Old and New Testament*, Amsterdam, 1707, 2 vols. fol. with 424 fine plates, the last of which, except in a few of the first impressions, has a defect in it occasioned by a fracture. It is sometimes called "Mortier's Bible," from the name of the printer. He was also the author of *Two Dissertations*, one in defence of the authenticity of I. John, v. 7; and the other in favour of the passage in Josephus respecting Christ; 1722, 8vo.; and several other works. He died at Utrecht, universally regretted, in 1721.[39]

The whole of the editions of the *French Bible*, printed by both Catholics and Protestants, during this century, enumerated by Le Long, amount to 71, and of the *New Testament* to about 130, exclusive of smaller portions of the Scriptures, printed separately.[40]

There was, however, no Biblical work executed in France, during the seventeenth century, equal in splendour or celebrity to the POLYGLOTT OF PARIS, published under the auspices and at the sole expense of M. LE JAY.

The design of this great work originated with Cardinal PERRON, who conceived the idea of reprinting the *Antwerp Polyglott*, with additions; but the cardinal dying in 1617, before the Polyglott had been commenced, M. Le Jay became the patron of the undertaking, which was begun in 1628, and completed in 1645, in 10 vols. imperial fol. The principal learned men engaged in editing it, were PHILIP AQUINO a converted Jew, GABRIEL SIONITA a celebrated Maronite, Regius professor of Arabic and Syriac in the university of Paris, ABRAHAM ECCHELLENSIS, a Maronite, invited from Rome, and JEROM PARNET, doctor of the Sorbonne.

The delay in publishing this magnificent work is

(39) Chalmers, XXI. p. 367.
(40) See Le Long, I. *Elenchus Chronol.*

attributed to disputes which arose between *Le Jay*, and *Sionita*, which terminated in the imprisonment of the latter, and his dismissal from his situation of editor. It appears that Le Jay accused Sionita of tardiness in the execution of that part of the work which was committed to his care. This charge was spiritedly repelled by the learned Maronite, who thus vindicates himself in a letter addressed to Christian Ravis of Berlin: —"I began by affixing accents or vowels, both to the Syriac and Arabic, (for in these two languages, and their translation into Latin, consists my work,) a novel but useful and necessary undertaking, yet much more difficult and tedious than the transcription of the texts themselves. Whilst affixing the vowels, I also divide the verses, and examine whether there be any faults or difficulties; and since I have only one copy in each language, and those frequently faulty, I am obliged to compare them word for word with the Hebrew, Greek, Latin, and each other, that is to say with four or five different texts; which cannot be done without much time and trouble, in as much as the Bible must be read four or five times, and transcribed twice, because of the addition of the vowels. After placing the vowels and verses, and marking the difficulties, I come to the translation, in which it is necessary to weigh every word; and having to use MSS. which have never been printed, and are frequently incorrect, it is requisite to collate them with the before-mentioned texts, and on difficult passages to consult commentaries, which cannot be done without much time and incredible pains. The translation being finished, we come to the impression, which I correct twice, that is, read the whole Bible eight times over, twice in the Arabic, twice in the Syriac, and twice in each of the Latin translations; and in order to render them correct, I devote more than two hours to the correction of each page, so that not a single page has been printed, which has not cost me at least six hours labour.

Six large volumes are completed, containing one with another 700 pages, and all these six volumes I have composed and transcribed in the space of six years; for although it is eight years since I began, two at least must be deducted for frequent indisposition, the lecture at the Royal College, - - - - and the long and fruitless attempt to recover my pension, which, from the year 1637, has been retrenched two-thirds, and reduced to a thousand livres."[41]

The *Paris Polyglott* was printed by *Antoine Vitray* or *Vitré*, in seven languages, *Hebrew, Samaritan, Chaldee, Greek, Syriac, Latin, and Arabic.* It contains all that is in the *Complutensian* or *Antwerp* editions, with several important additions, particularly of the *Samaritan Pentateuch*, which was first printed in this Polyglott, with its version, from MSS. brought into Europe between 1620, and 1630. One great inconvenience in the work is, that the Samaritan, the Syriac, and the Arabic, are not placed in parallel columns, with the other languages, but are placed in different volumes. It is also defective in having no "apparatus," or prolegomena; and being destitute of the grammars and lexicons accompanying the former Polyglotts; and consequently, though more splendid, much less useful than the *Polyglott of London.*[42]

Gui Michel le Jay, the great patron of the Polyglott Bible of Paris, was an advocate in parliament, eminent for his profound knowledge of languages. He expended 100,000 crowns in the publication of the Polyglott, which was offered to sale in England, but at too high a price to be accepted. Cardinal Richelieu offered to reimburse the expenses, on condition of having his own name affixed to it; but the high-spirited Le Jay refused the proposal, and the cardinal meanly endeavoured to depreciate the

(41) Ravis's Generall Grammer for the ready attaining of the Ebrew, Samaritan, &c. languages, *Sesquidea*, p. 16. Lond. 1650, 12mo.

(42) Le Long, edit. Masch, pt. i. cap. iii. § 4, pp. 349—373.
Peignot, Dict. de Bibliologie, II. p. 126.
Clarke's Succinct Account of Polyglott Bibles, p. 10.

work, by countenancing certain persons to write against it. The fortune of Le Jay being thus ruined, and he having become a widower, he adopted the ecclesiastical life, was made dean of Vezalai, and at length counsellor of state, by Louis XIV. He died in 1675.[43]

Philip d'Aquino, the chief corrector of the Hebrew and Chaldee parts of the Paris Polyglott, whose proper name was Mardocai, or Mardocheus, was a rabbi of Carpentras, who embraced Christianity, and was expelled on that account from the synagogue of Avignon, in 1610. He then went to the kingdom of Naples, and was baptized at Aquino, from which he derived his name. Removing to Paris, he devoted himself principally to teaching Hebrew, and Louis XIII. appointed him professor in the Royal College, and Hebrew interpreter, which honourable station he held till his decease, in 1650; at which time, it is said, he was preparing a new version of the New Testament, with Notes on St. Paul's Epistles. He was the author of *Dictionarium Hebræo-Chaldao-Talmudico-Rabbinicum*, Paris, 1629, fol.; and several other learned works. One of his contemporaries commends his skill in the Hebrew language, as so rare and exquisite, that he never was consulted on this subject in vain.[44]

Jerom Parent, who corrected the Syriac and Arabic texts of the New Testament, and the Hebrew Pentateuch, of the Polyglott, was a native of Paris; doctor and fellow of the Sorbonne. He died in 1637.[45]

Of Gabriel Sionita, and Abraham Ecchellensis, some account has been given in a preceding part of this work.

From contemplating the vast labours of these industrious Biblical critics, we turn to mark the humble, but valuable endeavours of the pastors of the Grisons to

(43) Peignot; and Le Long; *ut sup.*
(44) Chalmers, II. p. 383. Aikin, I. p. 338.
(45) Le Long, I. *Index Auctor.* p. 174.

present their flocks with the Divine Records in their native tongue, which was a dialect of the *Romance*, or *Romanese*. The *New Testament* had been published by *Jacobus Biffrün*, in this language, in 1560, 8vo. but there was no Romanese version of the *Old Testament* till 1679, when a translation of the entire BIBLE, in 2 vols. fol. was printed at Schuol, a town in the Lower Engadine. The translators, JACOBUS ANTONIUS VULPIUS, and JACOBUS DORTA à VULPERIA, were ministers of reformed churches in the Grison republic; the former at Fetaün, the latter at Schuol, where, probably, he died in 1700. The translation seems to have been made from Diodati's Italian version, which D. Clement, who had compared them, says, it servilely copies. It was presented to the synod of the Grison league in 1674 and approved, but not printed till 1679, when the official approbation was affixed to it. Le Long mentions an edition in 1657, but erroneously, as the preceding was the first edition.

BIFFRUN'S NEW TESTAMENT was republished, with an additional preface, by LUCIUS PAPA, a German, in 1605, and again with short notes, by DELFINOS LANDOLFS, 1607, 8vo. Other translations of the NEW TESTAMENT into the Grison dialects, were published at Basil, in 1640, and 1648, in 8vo.; the first by JOANNES GRITTI; the latter by LUCIUS GABRIEL, a native of Ilanz, in the Grison league, and pastor of the reformed church at Alstetten, or Altotetten, in the canton of Zurich. The PSALMS and SACRED HYMNS, with musical notes, were published by CHIAMPEL, Basil, 1606, 8vo.; the PSALTER by GABRIEL SAPHARIUS, Basil, 1611, 8vo.; and ECCLESIASTICUS, from the version of Lucius Papa, Zurich, 1628, 12mo.[46]

We now resume the history of the authorized version

(46) Le Long, I. p. 369.
Clement, Bibliotheque Curieuse, IV. pp. 20—25.

of the NETHERLANDS, which was just noticed in the details of the preceding century, when it was observed that the care of the new translation of the Bible had been committed to *Philip Marnix*, lord of St. Aldegonde, assisted by *Arnold Cornelius*, and *Wernerus Helmichius*, which he had scarcely commenced before his death prevented its progress.

For some years subsequent to this event, the Dutch Protestants continued to print editions of the former version; Le Long enumerates more than 30 of the entire Bible, or New Testament, printed during the seventeenth century, prior to the holding of the synod of Dort, when the subject of a new version of the Scriptures came before the assembly.

This famous national synod was held to consider the points in dispute between the Arminians or Remonstrants, and the Calvinists or Anti-Remonstrants. It was convened by the States General, at Dordrecht, or Dort, November 13th, 1618; and as the president and leading members of it were decidedly of the Calvinistic party, the Arminians were condemned, and treated with unjustifiable severity. But, whilst we lament the party-spirit which influenced the synod in its conduct towards the Arminians or Remonstrants, we are happy to record its exertions to procure a correct translation of the Holy Bible.

In the 6th session, which was held on the 19th of November, 1618, the synod proposed obtaining a translation of the Bible from the original texts into Dutch, which was judged to be a necessary work: in the 7th, and some of the succeeding sessions, the translation was finally agreed to, and rules laid down for the direction of the translators. In the 13th session, on the 26th of November, the translators were appointed, when the following were chosen by a majority of votes: JOHN BOGERMAN, the president of the synod; WILLIAM

BAUDART, and GERSON BUCER, for the *Old Testament*; JACOBUS ROLAND, HERMAN FAUKELIUS, and PETER CORNELIUS, for the *New Testament* and *Apocrypha*. The synod then chose sixteen supervisors of the translation; and also resolved, that in case any of the translators should die, he who upon the scrutiny had the most votes next to him, should take his place; but if one of the supervisors should die, or be disabled by sickness, then the president, with the two assessors, and the scribes, should be empowered to appoint successors.[47]

After a delay of nearly ten years, the translators of the Old Testament assembled at Leyden, in 1628, and the next year, 1629, the translators of the New Testament; but as *Herman Faukelius*, pastor of the church of Middleburgh, and *Peter Cornelius*, pastor of the church of Enchusan, had died previous to their meeting together, ANTHONY WALÆUS, and FESTUS HOMMIUS, were chosen in their stead. When the translation of the Old Testament had advanced as far as the first chapter of "Ezekiel," *Gerson Bucer* died, and was succeeded in his office by ANTHONY THYSIUS; JACOBUS ROLAND also died when the translation of the New Testament had advanced to the "Acts of the Apostles." The translation of the entire Bible was completed in 1632. The supervisors of the Old Testament met at Leyden, with the translators, in 1633; and those of the New Testament in 1634; and the revision was completed in October, 1635. The printing of the BIBLE was finished in 1637, when it appeared, in folio from the presses of Leyden and the Hague, and in octavo from the press of Amsterdam.[48]

(47) Brandt's Hist. of the Reformation, III. pp. 25—28.
See also Leusdeni Philologus Hebræo-Mixtus, Diss. X. et XI. pp. 70—83, where the names of the Supervisors are given.

(48) Le Long, I. pp. 413, 414.
Leusdeni Hebræo-Mixtus, *ut sup.*

The following are biographical sketches of the actual translators:

JOHN BOGERMAN, or BOYGERMAN, D. D. the president of the synod of Dort, was professor of divinity in the university of Franeker, after having been pastor of the church of Leuwarden. He was violent in his adherence to the doctrines of Calvinism, and is said to have maintained, that heretics ought to be put to death. He died in 1640.[49]

WILLIAM BAUDART was born at Deinse, in Flanders, in 1565. His parents being obliged to quit their country on account of religion, removed first to Cologne, and afterwards to Embden, where he studied the languages with diligence and success. On his admittance into holy orders, he was invited to become the pastor of the church of Sueek, in Friezland, and subsequently to that of Zutphen. He was a man of uncommon industry, and so fond of literary employment, that he chose for his motto, "Labor mihi quies," "Labour to me is rest." He died at Zutphen, in 1640.[50]

GERSON BUCER was pastor of the church of Veriana, in Zealand, and died in 1632, before the Dutch translation of the Bible was completed;[51] and was succeeded as translator by ANTHONY THYSIUS, D. D. who was born at Harderwyck, about A. D. 1603; and became professor of theology, and also of poetry and eloquence, at Leyden, where he was librarian to the university. He was celebrated as a philologer, and published several learned works, besides editions of many classic authors. He died in 1670.[52]

JACOBUS ROLAND was pastor of the church of Amster-

(49) Le Long, I. *Index Auctor.* p. 546.
Brandt's Hist. of the Reformation, *ut sup.*
(50) Chalmers, IV. p. 167.
(51) Le Long, I. *Index Auctor.* p. 547.
(52) Chalmers, XXIX. p. 358.
Leusdeni Heb.-Mixt. p. 80.

dam, and assessor of the synod of Dort. He died when the translation of the New Testament had advanced to the "Acts of the Apostles."[53]

ANTHONY WALÆUS, D. D. was a native of Ghent, where he was born October 3rd, 1573, of an ancient and distinguished family. After receiving a liberal education, he travelled for improvement, and studied at different universities, under the most celebrated professors. Having assumed the pastoral character, he officiated at various places, latterly at Leyden, where he was also professor of divinity. He died July 9th, 1639.[54]

FESTUS HOMMIUS was a native of Friezland, born in 1576. He was pastor of the church of Leyden; and doctor and professor of divinity. At the synod of Dort he acted as secretary, and distinguished himself by his opposition to the Arminians, or Remonstrants. He assisted Walæus in the translation of the Apocrypha; and added the "Index," and "Parallel Passages," to the New Testament. Le Long places his death in 1632.[55]

After the publication of the authorized Belgic, or Dutch Bible, editions of it were rapidly multiplied, and extensively circulated. Numerous editions of the Louvain, or Catholic version, as well as of the other former translations, were also printed and disseminated throughout the Netherlands. Nor were there wanting laborious and learned men, who attempted to form and publish versions which might correct the imperfections of preceding ones. Of this number were *Henry Leempute*, and *Andreas Vander Schuren*, among the Catholics; and *Christian Hartsoeker*, and *Adam Boreel*, among the Reformed. HENRY LEEMPUTE, or LEMPUT, a Dutchman, revised

(53) Le Long, I. p. 413.
Leusden, *ut sup.*
(54) Batesii Vitæ Select. Viror. in Vit. Walæi, p. 660. Lond. 1681, 4to.
Chalmers, XXX. p. 487.
(55) Moreri, Grand Dict. Historique, III. p. 169. Amstel. 1724, fol.
Le Long, I. p. 413; et *Index Auctor.* p. 562.

and published two editions of the *Belgic*, or *Dutch* NEW TESTAMENT, in folio, at Antwerp, the first without date; the second in 1646.

ANDREAS VANDER SCHUREN, who was also a native of the Belgic provinces, translated the NEW TESTAMENT of the French version of Mons, into the vernacular tongue of his countrymen, in 1689—90, of which several editions were printed. He died A. D. 1718.

CHRISTIAN HARTSOEKER, a German minister of the Arminian church at Rotterdam, translated the NEW TESTAMENT from the Greek, and published his translation with short notes, Amsterdam, 1680, 12mo.

ADAM BOREEL, a learned Mennonite, born in the province of *Zealand*, translated the GOSPEL OF ST. MATTHEW, and the EPISTLE TO THE ROMANS, into *Dutch*. After his death, which happened in 1666, these translations were printed with the *Greek*, Amsterdam, 1693, 4to.[56]

The Reformation being established in the United Provinces, Biblical literature was cultivated and encouraged by the leading characters in the different States; and the press enjoying a liberty unknown in Catholic countries, numerous editions of the Scriptures issued from it, so that Le Long enumerates 210 editions of the whole, or of separate portions, of the Bible, printed at *Amsterdam* alone, during this century. The eminent divines and Biblical critics of the reformed church were numerous, and the names of DRUSIUS, AMAMA, GROTIUS, and COCCEIUS, are still pronounced with veneration.

The inhabitants of the United Provinces having at the beginning of the seventeenth century thrown off the Spanish yoke, and carried their victorious arms into the East, where they gained possession of some of the most valuable colonies belonging to the crown of Portugal, adopted measures for the diffusion of the reformed

(56) Le Long, I. pp. 414, 415; et *Index Auctor.*

religion in their newly acquired territories. Clergymen and schoolmasters were appointed in Ceylon, Java, and other places in the East, under the protection of the Dutch governors; and care was taken to translate portions of the Scriptures, into the MALAYAN, FORMOSAN, and PORTUGUESE tongues.

The first who attempted to translate the Sacred Scriptures into the MALAYAN tongue, was JOHN VAN HASEL, one of the directors of the Dutch East India Company, who had acquired the language during his residence in the East Indies. Having translated the GOSPEL OF ST. MATTHEW, he presented it, about the year 1612, to the governor of the company; and afterwards translated the other Gospels, of ST. MARK, ST. LUKE, and ST. JOHN. Nearly at the same time, ALBERT, son of CORNELIUS RUYL, presented to the governor, another translation of the GOSPEL OF ST. MATTHEW, which being deemed superior to the other, was ordered to be printed, but was delayed a considerable time, and at length published at Enchusa, in 1629, 4to. with a version of the GOSPEL OF ST. MARK, by the same translator, and the *Dutch* translation of both Evangelists. A second edition was printed at Amsterdam, in 1638. In 1646, the GOSPELS OF ST. LUKE, and ST. JOHN, were published at Amsterdam, from the version of VAN HASEL, in 4to. In 1648, the FIRST FIFTY PSALMS, in *Malay* and *Dutch*, were published at Amsterdam, in 4to. by J. VAN HASEL, and JUSTUS HEURN. In 1651, the FOUR GOSPELS were republished, more correctly, with a version of the ACTS OF THE APOSTLES by JUST. HEURN, at Amsterdam, in 4to.—JUSTUS HEURN was pastor of the Dutch church in the East Indies fifteen years. He revised the version of the *Four Gospels* by *Ruyl* and *Van Hasel*, by collating it with the Greek text, and the Belgic, or Dutch translation of 1637; and added a new version of the *Acts of the Apostles*. This edition was accompanied with the autho-

rized Dutch version; and was undertaken by order, and at the expense, of the Dutch East India Company. In 1662, DANIEL BROWER, a Dutch minister, published the book of GENESIS in the *Malay* tongue, with the Dutch authorized version, at Amsterdam, 4to.; and in 1668, the same author, who had first officiated as a minister of the Gospel at home, and then gone to the East in the same capacity, translated and published the whole NEW TESTAMENT in MALAY, at Amsterdam, in large 8vo., or 4to. by order, and at the charge of the Dutch East India Company. The PSALMS translated by VAN HASEL and HEURNIUS, were published at Amsterdam, in *Malay* and *Dutch*, 1689, 4to. A second edition of GENESIS, in *Malay*, was published in 1687, 4to.[57]

The Dutch having formed a settlement on the western part of FORMOSA, Mr. *Robert Junius*, of Delft, was sent by the senate of the United Provinces to introduce Christianity among the Pagan inhabitants. Such was his success, that he is said to have baptized 5900 converts, and planted 23 churches, beside appointing schoolmasters in different places, by whom about 600 children were taught to read. He is also said to have composed certain prayers, collected the chief articles of religion, and translated various PSALMS into the *Formosan* language. He afterwards returned to his native country. Several other ministers from Holland also laboured in this island, particularly DANIEL GRAVIUS, who translated the GOSPELS OF ST. MATTHEW and ST. JOHN into the *Formosan* tongue, printed at Amsterdam, 1661, 4to. The translation of these Gospels was followed, the next year, by a *Catechism* in *Formosan* and *Dutch*, by *Simon Vanbreen* and *John Happart*, printed at Amsterdam, 1662, 4to. But it is probable these works never reached Formosa, or were but of little use to the inhabitants, as the Dutch were

(57) Le Long, pt. ii. vol. I. sec. 11, pp. 194—196. edit. Masch.
Asiatic Researches, X. Essay iii. p. 187. Lond. 1811, 8vo.

about this period expelled from the island.[58]

The Dutch on gaining possession of Java, Ceylon, and other islands in the East Indies, found a corrupt dialect of the PORTUGUESE spoken in them; they therefore not only established ministers to preach in *Portuguese*, as well as in Dutch and the Indian dialects, but distributed among them *Portuguese Bibles*, and other *Books of Piety*.

The NEW TESTAMENT translated by JOHN FERREIRA D' ALMEIDA, after being revised, was printed at Amsterdam, 1681, 4to., by order of the illustrious East India Company of the United Provinces. The revisors were the Rev. *Barthol. Heynen*, and *J. de Vooght*. The Preface, or Introduction, occupies 3 leaves. A second edition was printed at Batavia, 1693, 4to., by order of the Dutch East India Company, at their press, after being revised and improved by *Theodorus Zas* and *Jacobus op den Akker*, ministers at Batavia. The Danish missionaries, however, speak of an edition printed at Batavia, prior to the one of 1681, and say that it was on account of the first impression proving faulty, that it was sent to Amsterdam to be revised and reprinted; but the edition of 1693, is expressly stated, in the reverse of the title-page, to be the second, "Esta segunda impressao d'o S. S. novo Test." The missionaries add, that a copy of the edition of 1681 cost them, in 1709, at the Cape of Good-Hope, *Three Specie Dollars*.[59]

JOAM. (JOHN) FERREIRA A D' ALMEIDA was a native of Portugal, born at Lisbon. He was in his youth of the Roman Catholic persuasion, and appears to have gone as a missionary to the East; but afterwards he embraced the reformed religion, which so irritated the Catholics that they burnt him in effigy at Goa. After his conversion to Protestantism, he laboured on the Coast of Malabar for a year among the native Christians of the Romish

(58) Fabricii Lux Evangelii, &c. cap. xxxv. pp. 594, 595; cap. xlii. p. 698. Brown's Hist. of Propag. of Christianity among the Heathen, I. p. 21.

(59) Adleri Bibliotheca Biblica, pt. ii. Plut. 22, p. 348. Propag. of Gospel in the East, pt. ii. pp. 14, 15. Lond. 1718, 8vo.

communion, but without much success, on account of the prejudices entertained against him for having forsaken that church. He afterwards resided in Ceylon, where it is probable he commenced his translation of the *Bible*, which he did not live to complete, dying when he had finished the *New Testament* and advanced the *Old* to the end of the Prophecy of *Ezekiel*. He was cotemporary with Baldæus, who, in his "Description of Ceylon," relates the following curious circumstance: "I remember," says he, "that in my time a Portuguese reformed minister, named John Ferreira d' Almeida, travelling with his wife from Galle to Colombo, the coolies, or litter carriers, (according to their custom) ran away at the sight of an elephant, who, however, did not the least harm, but laying his trunk upon the woman's palanquin, or litter, went away."[60]

"In CEYLON the Dutch erected churches, established ministers, and founded schools, but do not appear to have translated any part of the Scriptures into the Cingalese, during this century."

From remarking the efforts of the *Dutch* to promote Biblical knowledge in their Eastern possessions, we return to notice some of the more important or rare GERMAN versions of the Scriptures, published during this century. The first of these was by JOHN PISCATOR, a divine of Herborn, where his translation of the BIBLE was printed, 1602—3, 4 vols. in 4to. with notes; afterwards frequently reprinted.[61]

JOHN PISCATOR, or FISCHER, was a Protestant divine, born at Strasburg, in 1546. He became professor of divinity at Herborn; and published a *Latin* version of the *Old Testament*, with Beza's version of the *New Tes-*

(60) Baldæus's Description of the Coasts of Malabar, &c. in Churchill's Voyages, III. pp. 648. 825.
Adleri Bibliotheca Biblica, pt. iii. Plut. 22, p. 350.
(61) Le Long, I. p. 402. Paris, 1723, fol.

tament, in several vols. 8vo. from 1601, to 1615, printed at Herborn; accompanied with a Commentary, and Junius and Tremellius's version of the Old Testament. The "Commentary" was printed separately, 1646, 2 vols. fol. He died at Herborn, in 1626, in the 80th year of his age.[62]

In 1617, *Zachariah Schürers*, a bookseller of Wittemberg, published an edition of Luther's *German Bible*, in 4to. which he republished in 1625. In this latter edition, a Roman Catholic printer had the audacity to corrupt the text in different places, especially in Rev. xiv. 6. where, by the substitution of *neu* for *ewig*, the passage reads, "I saw another angel fly in the midst of heaven, having the *novel*" (instead of *everlasting*) "Gospel;" intending by this to mortify the disciples of Luther, who were accustomed to apply this passage to that great reformer. A few copies got abroad, but the edition was speedily suppressed.[63] A similar corruption was attempted in an edition published at Nuremberg, 1670, fol. in which the printer introduced the doctrine of *Purgatory*, in the Epistle of *Jude*, 23.[64]

A Catholic translation of the BIBLE from the Vulgate, was made by CASPAR ULENBERG, in 1630, and printed at Cologne, in folio. This edition is extremely rare; for the divines of Mentz being dissatisfied with the version, which Dr. Geddes calls "disgustingly literal and obscure," especially with the provincialisms in it, revised the style and language of it, under the auspices of *John Philip de Schonborn*, archbishop and elector of Mentz, and reprinted it in that city, in 1662, in fol. and from this revision the subsequent editions of Ulenberg's Bible were taken.

CASPAR ULENBERG was a native of Lippe, in West-

(62) Chalmers, XXIV. p. 524. Le Long, I. p. 402. Le Long, edit. Masch, pt. ii. vol. III. pp. 471, 472.
(63) Clement, Bibliotheque Curieuse, III. p. 403.
(64) Ibid. III. p. 408.

phalia. He was licentiate in theology, regent of the Laurentian College, and pastor of the church of St. Columban, in Cologne. The translation of the Bible, he undertook under the sanction of Ferdinand, duke of Bavaria, elector and archbishop of Cologne. He died in 1637.[65]

A translation of the BIBLE was likewise commenced, but never completed, by JOHN SAUBERT, professor of the Oriental languages at Helmstadt. The circumstances were these: The learned and pious *Augustus*, duke of Brunswick and Lunenburg, having remarked, in constantly reading the Holy Scriptures, that Luther's German version was not always strictly conformable to the original, owing to his great anxiety to express himself in good German; became desirous of having a more literal translation, that should exhibit the Hebrew text with the utmost exactness possible. The duke passed thirty years in meditating a plan to gratify his wishes, without doing injury to religion, or discrediting the version of Luther, which he highly esteemed. At length he devolved the undertaking upon young SAUBERT, who though only 27 years of age, was professor of the Oriental languages. The translation was begun in 1665, and the necessary arrangements for printing it adopted. Every sheet was sent, as soon as printed, to the duke who personally examined it, and also laid it before different divines, in whose learning and talents he had the highest confidence, that he might be able to form a sound and correct judgment respecting the translation, and the remarks of the translator. The translation thus proceeded till the death of this worthy prince, which happened September 17th, 1666; when Saubert, finding his work attacked on all sides, requested the Duke *Rodolph Augustus* to discharge him from his engagement, which,

(65) Clement, Bibliotheque Curieuse, III. p. 405.
Le Long, 1. p. 380; et *Index Auctor.* p. 587.

after some deliberation, was granted. The copies of the translation, which had been printed on large paper, with a beautiful type, and had advanced as far as I. Samuel, xvii. 12, when the printing of it was suspended, were transmitted to Wolfenbuttel, and so carefully guarded, that not a single copy would have been obtained, had not the Duke *Anthony Ulric* made presents to a few of his most intimate friends.[66]

In 1641, a revised edition of Luther's *German* translation of the BIBLE, with short notes, was published at Nuremberg, in folio; with a preface by *Solomon Glassius;* under the auspices of ERNEST, duke of Saxe-Gotha. This edition is held in esteem by the Lutherans; and is sometimes called the *Ernestine,* and sometimes the *Weimar,* or *Nuremberg* edition. The persons employed in the revision were *John Gerhard, John Himmel, Solomon Glassius, John Mich. Dilherrus,* and others.[67]

Fred. Shoberl, in his "Historical Account of the House of Saxony," Lond. 1816, 8vo. furnishes the following curious information, relative to the great patron of this Bible:

"ERNEST, the pious, founder of the modern house of Saxe Gotha, in 1640, found the people in a state of the grossest ignorance: his first care, therefore, was to reform the church, and establish schools. He obliged all persons to send their children to these schools at five years of age; and such was the success of his regulations, that it became a common saying, that "the boors of Thuringia were better educated than the gentry of other countries." By his commands, Seckendorf undertook his voluminous and valuable *History* of Lutheranism. He likewise formed the plan of publishing the Bible with notes, composed by as many Protestant wri-

(66) Clement, Bibliotheque Curieuse, III. p. 407.
Le Long, I. pp. 389—392. Paris, 1723, fol.
(67) Ibid. I. p. 387.

ters as there are books in the Old and New Testaments; which has always been in high esteem, under the denomination of the *Weimar Bible*."

This prince usually carried with him a list of the cures and schools, with their ministers and masters. "Passing through a village, he entered the minister's house, inspected his library, and perceiving his Bible covered with dust, he put a gold ducat at the beginning of the book of Revelations, unobserved by the divine." The following year he paid another visit to the same priest, and inquired concerning his method of reading the Sacred Volume. The minister told his Highness, that it was his practice to read over the whole Bible every four months, together with the critical observations; and that he spent some hours every day in the study of a particular book, and in perusing the best commentators who had written upon that book. His Highness then took up the Bible, opened it, and to the no small confusion of the clerical hypocrite, found the ducat where he had laid it the preceding year."

"All persons who held offices of trust under him were annually examined by himself, and if any of them was found to have wilfully violated his duty, he directed the 101st Psalm to be read to the offender in his presence, and discharged him from his service. Hence originated the proverb applied to unprofitable stewards:—'The prince's Psalm will be read to you.' He frequently repeated these words: 'Princes are formed of earth, rule on earth, and return to earth.' He died in 1675."[68]

The same excellent prince, at the suggestion of the famous Job Ludolph,* formed the resolution of spread-

(68). Shoberl's Historical Account, &c. pp. 142—144.

* Job Ludolph, the greatest Ethiopic scholar of his age, was born at Erfurt, in Thuringia, June 15th, 1624, of an highly respectable, but reduced family. At an early age he discovered peculiar talents for the acquisition of languages; and after obtaining some knowledge of the Greek, Latin, French, Italian, and Spanish, at home, he went to Leyden, in 1645, and studied the Oriental tongues under Erpenius, Golius,

ing the knowledge of the Gospel, in its purity and simplicity, among the ignorant and superstitious *Abyssinians*.

The Abbot *Gregory*, an Abyssinian, who had resided for some time in Europe, was engaged for this mission; but unhappily suffering shipwreck, in the year 1657, he was, in 1663, succeeded in this important commission by *John Michael Wansleb*, who was enjoined to leave no means unemployed that might contribute to give the Abyssinians a favourable opinion of the Germans, but proving unfaithful to his trust, he embraced the Romish profession, and entered into the Dominican order.[69]*

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and other celebrated scholars. After residing there above a year, he became travelling tutor to a young man of family, with whom he visited France and England. On his return to Holland, the Baron De Rosenhahn, ambassador from Christina, queen of Sweden, to the court of France, sent for him to Paris, and appointed him preceptor to his sons. Soon after, he sent him to Rome, to search for papers, supposed to have been formerly conveyed thither from Sweden, by John Magnus, archbishop of Upsal; but although he was disappointed in the primary object of his journey, he improved it, by acquiring the Polish language from two gentlemen with whom he travelled; and by perfecting his knowledge of the Ethiopic, by conversing with four Abyssinians at Rome. In 1652, he was invited to the court of Ernest, duke of Saxe-Gotha, who made him his Aulic-counsellor, and governor to the princes his sons. He was employed in various political negociations with much honour; but as an alliance of the powers of Europe with Abyssinia was an object that lay near his heart, he spent several years in attempting to promote it, at different courts; and though he failed in attaining his wishes, he applied himself vigorously to the diffusion of Ethiopic literature and history; and wrote a valuable *History of Ethiopia*, beside a *Grammar* and *Lexicon* of the Ethiopic language. He also published the PSALMS, the SONG OF SOLOMON, and select portions of the *Old* and *New Testament*, in ETHIOPIC and LATIN, Frankfort, 1701, 4to.; and other learned works. He is said to have understood *twenty-five* languages: Hebrew, biblical and rabbinical; Samaritan, Chaldee, Syriac, Arabic, Greek, Ethiopic and its dialects, Coptic, Persic, Latin, French, Italian, Spanish, Portuguese, German, Flemish, English, Polish, Slavonian and Russ, and Finnish, &c. He was indefatigable in his studies, and had always a book before him at meals. He died at Frankfort, where he was president of an academy of history, April 8th, 1704, at nearly 80 years of age. *Chalmers*, XX. p. 471; *Bib. Dict.* I. p. 280.

(69) Mosheim, V. pp. 259, 260.

* JOHN MICHAEL WANSLEB was born in 1635, at Erfurt, in Thuringia, where his father was minister of a Lutheran church. After studying at Konigsberg, he was sent to England by Job Ludolph, who had

A *German* version of the NEW TESTAMENT, executed by AMANDUS POLANUS A POLANSDORF, was published at Basil, 1603, 8vo. In this translation the Greek phraseology is studiously preserved.

AMANDUS POLANUS A POLANSDORF, the translator, a native of Troppaw, in Silesia, was doctor and professor of theology at Basil. He died A. D. 1610.[70]

Beside the numerous editions of the Bible in the *German* language published by the Lutherans, and several by the Catholics, there were two *German* versions of the OLD TESTAMENT published by the *Jews*, for the use of their Hebrew brethren.

The first of these versions was made by R. JEKUTHIEL BEN ISAAC BLITZ, of Wittmund, in East Friezland, who received 8 florins, and 16 stivers, per sheet, for the translation; and was revised by R. MEIR STERN, chief rabbi of the synagogue of Amsterdam, who received 6 florins, and 6 stivers, per sheet, for the revision. The printer was *Uri Veibsch ben Acharon Halevi*, who undertook the edition at his own charge, but being involved in expensive lawsuits, he relinquished the undertaking to the

taught him Ethiopic, to superintend the printing of his "Ethiopic Dictionary," at London, where it appeared in 1661, 4to. but not edited to the entire satisfaction of the author, who accused Wansleb of inserting many false and ridiculous things, and afterwards gave a new edition of it himself. Dr. Castell also employed Wansleb in editing his "Lexicon Heptaglotton," for which purpose he received him into his house for three months. On his return to Germany, Ernest, duke of Saxe-Gotha, sent him as a missionary to Abyssinia. He arrived at Cairo in January, 1664, but instead of continuing his journey, he remained in Egypt; and on his return to Europe, instead of visiting Germany, attempted to escape the displeasure of the duke, by proceeding to Rome, and embracing the Catholic religion. He was afterwards employed by Colbert in purchasing MSS in Egypt, &c., for the French king's library, and purchased 334. His conduct displeasing Colbert, he was recalled in 1676, to Paris, where he lived neglected for two or three years, and then died in June, 1679;—an example of great learning and talents prostituted to vicious habits. He was author of an "History of the Church of Alexandria," and other works. *Chalmers*, XXXI. p. 96; *Mosheim*, V. p. 260.

(70) Le Long, I. p. 404; et *Index Auctor.* p. 577.

Christians, *Will. Bleau*, and *Laur. Baak*, at whose cost the work was completed, and printed at Amsterdam, 1679, fol. R. *Jekuthiel* is said to have corrupted the text, and to have inserted various remarks demonstrative of the most determined hatred to Christianity.[71]

The other version was executed at the expense of JOSEPH ATHIAS, the celebrated Jewish printer, of Amsterdam, where it was printed in the same year as the former, 1679, fol. The chief persons whom he employed in this translation were, JOSEPH JOSEL BEN AARON ALEXANDER, for the sake of brevity often called JOSEL WITZENHAUSEN, from a small town in the country of Hesse, where the chief rabbi of that part usually resided; R. SCHABTAI BEN JOSEPH; and R. MEIR STERN, chief rabbi of the German Jews at Amsterdam.

JOSEL WITZENHAUSEN not only was the principal translator of this version, but acted also as the compositor of it in the office of Athias. He received 4 imperials per sheet for his labour.

R. MEIR STERN received the same sum and rather more for revising the translation.

R. SCHABTAI BEN JOSEPH, who was associated with R. Meir Stern in the revision of the translation, was a native of Poland. He studied at Prague, and acquired considerable knowledge not only of the Hebrew, but also of the Latin language. He for some time officiated as singer in one of the synagogues; and afterwards travelled into different countries to perfect his acquaintance with the Rabbinical writings. His extensive knowledge of Jewish authors occasioned him to be employed by the very learned *Bartalocci* in assisting him to compile his laborious work entitled "Bibliotheca Magna Rabbinica." He wrote a *Preface*, and added, the *Elements of the Hebrew*,

(71) Wolfii Biblioth. Heb. II. p. 454.
Clement, Bibliotheque Curieuse, III. p. 410.
Le Long, I. pp. 406, 407.

in 1669, to the second edition of באר משה *Beer Mosheh*, by R. *Moses ben Issachar*, explaining in German all the difficult words occurring in the "Books of Moses;" with short explanatory notes from different expositors. He also published an edition of the *Hebrew* PENTATEUCH, accompanied with the *Targum* and several Jewish commentaries, printed by Uri Veibsch, Amsterdam, 1680, 4to. and other works. He afterwards settled at Dyrenfurt, in the dutchy of Glogaw, in Silesia, and established a printing office, at which he printed a second edition of the *Hebrew Pentateuch*, with additions, in 1693, 4to. He was succeeded in the Hebrew printing office by a son, who is said to have been eminently learned. He was living in 1709.[72]

R. JOSEPH ATHIAS, one of the most famous printers of his day, was the son of Tobias Athias, who printed a *Spanish* Bible for the use of the Jews. He resided at Amsterdam, where he published a *Hebrew Bible*, in 1661, and again in 1667, in 2 vols. 8vo., both printed under the inspection of the learned JOHN LEUSDEN. For the latter, which is considered the most accurate, the States General presented him with a *chain of gold and a gold medal pendant!* Of the edition of 1661, 3000 copies were printed; and were the first printed copies of the Hebrew Bible, in which the verses were distinguished by Arabic numerals. It is also affirmed that he printed an immense number of *English Bibles*, and actually ruined himself, by attempting to preserve for many years all the forms of a large English Bible! but there is reason to doubt the correctness of this statement. Le Long places his death in 1700.[73]

(72) Wolfii Biblioth. Heb. I. pp. 830. 1023; II. p. 453; IV. p. 969. Le Long; and Clement, *ut sup.*

(73) Le Long, I. p. 433; et *Index Auctor.* Paris, 1723, fol.; and edit. Masch, pt. i. cap. i. sec. 1, pp. 41—44.
Kennicott's State of the Printed Heb. Text, Diss. 2. p. 481.
Chalmers, III. p. 93.

Other editions or versions of the PENTATEUCH, and of separate books of the Old Testament, were published by the Jews of Germany during this century, but the above are the most important.

The Anti-Trinitarians also published the NEW TESTAMENT in the *German* language, translated by persons of their own persuasion: The one most celebrated, was made by JOHN CRELLIUS and JOACHIM STEGMAN, senr., and printed at Racow, in the palatinate of Sendomir, in Poland, 1630, 8vo.[74]

JOHN CRELLIUS, one of the most famous of the Socinian writers, was born at Helmetzheim, near Nuremberg, in the circle of Franconia, July 26th, 1590. He was, first, rector of the school or university of the Socinians at Racow; and afterwards the pastor of the church there. He died at Racow, June 11th, 1633. His works, which are numerous, form an important part of the "Bibliotheca Fratrum Polonorum," Irenopoli, 1656, 8 vols. fol. In some of his works he endeavours to prove, that there are certain cases in which *husbands should beat their wives*![75]

JOACHIM STEGMAN, a German, was another celebrated controversial writer among the Socinians. He succeeded Martin Ruar, as rector of the school at Racow. He was afterwards pastor of the Unitarian church of Claudiopolis, or Clausenberg, in Transylvania; where he died about A. D. 1632.[76]

Another *German* translation of the NEW TESTAMENT, according with the views of the Anti-Trinitarians, was made by JEREMIAH FELBINGER, or FELWINGER, Amsterdam, 1660, 8vo. The author was a native of Brieg, in Silesia, where he was born, April 27th, 1616. He became

(74) Le Long, I. p. 406. Paris, 1723.
(75) Sandii Bibliotheca Anti-Trinitar. p. 115. Bibliog. Dict. III. p. 67; and II. p. 16.
(76) Sandii Bibliotheca Anti-Trinitar. p. 132.

rector of the school of Coslin; and wrote several controversial, and learned works, among which were, a *Greek and German Lexicon of the New Testament*, 1657, 12mo. *An Introduction to the Greek language*, in German, 1657, 8vo. His *Version of the New Testament* was made from the edition of the GREEK TESTAMENT, with various readings, published by *Stephen Curcellæus*.[77]

STEPHEN CURCELLÆUS, or DE COURCELLES, descended from a family in Picardy, was born at Geneva, May 2nd, 1586. After officiating as a minister of the reformed church in France, he was chosen to succeed Episcopius, as professor of theology, at Amsterdam; and, in 1650, he published the works of his predecessor, with a Preface, and the Life of the author. He wrote various tracts, chiefly in defence of Arminianism; but the work by which he is best known, is his edition of the *Greek Testament* with *Various Readings*, printed at Amsterdam, 1658, 12mo. which has been several times reprinted. He died at Amsterdam, May 22nd, 1659. His theological and controversial pieces were collected and published under the inspection of his successor, Philip à Limborch, at Amsterdam, 1675, fol.[78]

About the middle of this century a revision took place of the ZURICH, or SWISS-GERMAN BIBLE. This was undertaken by order of the Helvetian magistrates; it was begun in 1662; and was printed at Zurich, 1665—7, in fol. and in 2 vols 4to.; and frequently afterwards. The learned persons employed in this important work were, HENRY ZELLER; JOHN RODOLPH HOFFMEISTER; WILLIAM FREIGIUS, or FREITZ; WILLIAM SIMLER; CASPAR WOLFIUS; JOHN LAVATER; PETER FUSLIN; CASPAR ZIEGLER; JOHN HULDRIC; CASPAR BRUNNER; HULDRIC SCHÆDLER; and CASPAR WASER; (of whom no biographical

(77) Sandii Biblioth. Anti-Trinitar. p. 157.
(78) Ibid. p. 109.
Chalmers, X. p. 354.

accounts have been found;) in conjunction with the following eminent scholars:[79]

JOHN HENRY HOTTINGER, D. D. was born at Zurich, March 10th, 1620. He was favoured with the early instructions of a pious mother, to whose prayers he used to acknowledge himself indebted for those gifts of the Holy Spirit, which God had imparted unto him. His uncommon capacity for learning caused him to be sent, at the public expense, to study at different foreign universities. On his return, he was appointed professor of ecclesiastical history, catechetical divinity, and the Oriental languages. In 1642, he married; and, in 1655, was invited by the elector palatine to Heidelberg, to revive literature in that university, where his labours proved eminently successful. He returned to Zurich in 1661, and was employed in important civil and ecclesiastical concerns. In 1667, he was chosen to fill the theological chair in the university of Leyden, and was preparing for his journey, when he, and part of his family, were unfortunately drowned in the river which runs through Zurich, June 5th, 1667. His numerous works display profound research, and an intimate acquaintance with Oriental literature.[80]

JOHN MULLER was a Swiss, minister and professor of theology at Zurich. He died A. D. 1684.[81]

JOHN CASPAR SUICER was a native of Zurich, where he was born June 26th, 1620; he became professor there of the Hebrew and Greek languages; and died at Heidelberg, November 6th, 1684, or according to others, at Zurich, in 1688. He was the compiler of a useful Lexicon, or Dictionary, of Greek theological or ecclesiastical terms, entitled *Thesaurus Ecclesiasticus*, &c. Gr. and Lat. In the compilation of this work he spent

(79) Le Long, I. p. 402.
Walchii Biblioth. Theolog. IV. p. 106.
(80) Freheri Theatrum. Chalmers, XVIII. pp. 210—213.
(81) Le Long, I. *Index Auctor.* p. 572.

twenty years. The best edition is that of Amsterdam, 1728, 2 vols. fol.[82]

JOHN HENRY OTTIUS, or OTT, was born in the canton of Zurich, in 1617. After finishing his education, he visited England and France, and on his return to his native country, obtained the living of Dietlickon, which he held for twenty-five years. In 1651, he was nominated to the professorship of eloquence at Zurich; in 1655, to that of Hebrew; and in 1668, to that of ecclesiastical history. He died in 1682, leaving behind him several works of great learning and research.—*John Henry Ott*, the learned librarian of Archbishop Wake, was probably his son; as was also *John Baptist Ott*, the esteemed correspondent of the great bibliographer *Le Long*.[83]

JOHN HENRY HEIDEGGER, D. D. was born at Barotisvilla, or Ursevellon, near Zurich, July 1st, 1633. He was first a professor of Hebrew and philosophy at Heidelberg, then of divinity and ecclesiastical history at Steinfurt; and lastly, of morality and divinity at Zurich, where he died January 18th, 1698. He published *Exercitationes selectæ de Historiâ sacrâ Patriarcharum*, 2 vols. 4to. and other works.[84]

The translation or revision of the *Zurich Bible* was conducted with the utmost care and precision, on a plan somewhat similar to that adopted by the translators of our present authorized English version. When the learned men who were commissioned to undertake the revision, met together to revise the Old Testament, Hottinger and Müller had each of them the Hebrew text put into his hands; Zeller had the old Zurich version; Waser took the Italian of Diodati and Pareus' edition of Luther's Bible; Hoffmeister had the Septuagint and

(82) Chalmers, XXIX. p. 9.
Nouv. Dict. Historique, VIII. p. 577. Suiceri Thesaurus, *in tit.*
(83) Chalmers, XXIII. p. 418.
(84) Ibid. XVII. p. 306. Le Long, I. *Index Auctor.* p. 560.

the Junio-Tremellian version before him; and Freitz the Belgic and Piscator's versions. When any difference arose, the point was argued by them all, each was called upon to give his opinion of the translation which was in his hands, and that reading was adopted, which, after mature consideration, seemed most agreeable to the Hebrew. In revising the New Testament, Waser and Suicer examined the Greek texts; Wolfius had the Zurich Latin version; Ott the Vulgate and the version of Beza; Lavater the Belgic version and Gaulter's German translation; Freitz examined Polanus's version; and Fuslin that of Piscator. The whole was accompanied with marginal notes, indexes or concordances, &c.[85]

JOHN JAMES BREITINGER, Antistes of the principal church at Zurich, published also a translation of the NEW TESTAMENT in the *Helvetian* or *Swiss-German* dialect, made with great care immediately from the Greek, and accompanied with a preface. It was printed at Zurich, 1629, 4to.; 1642, 12mo.; and 1656, 8vo. Breitinger died A. D. 1646.[86]

The rapid view thus taken of the principal German versions published during this century, exhibits the increase of Biblical learning in Germany, in an interesting point of view; and places that country, and its dependencies, among the foremost and most active in the general circulation of the Holy Scriptures; a fact still more fully confirmed by the number of editions of the Bible, or portions of it, printed in the vernacular tongue, within the compass of this century, of which Le Long enumerates about *two hundred and eighty*.[87]

The publication of the Scriptures in the vernacular dialects of the countries, under the influence of the German

(85) Le Long, I. pp. 402, 403.
Whitaker's Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures, &c. p. 33. Camb. 1819, 8vo.
(86) Le Long, I. p. 404; et *Index Auctor.* p. 547.
(87) Le Long, *Elenchus Chronolog.*

powers, was not, however, restricted to the German tongue, but was extended to other dialects of that extensive empire, as the CARNIOLAN, WENDISH or SORABIC, CROATIAN, WALLACHIAN, HUNGARIAN, and BOHEMIAN.

The GOSPELS *appointed to be read in the public services* of the Catholic church, with a *Catechism*, were printed, in the CARNIOLAN dialect, at Gratz, 1612. They were printed without the name of the translator, but he is known to have been a Jesuit, whose name was JOHN TZANDECK. He was a native of Carniola, born at Weichselburg, who entered, in 1600, into the society of the Jesuits, at Gratz, where he lost his life by visiting, as their confessor, those who were infected with the plague, in the year 1624.[88]

The GOSPELS OF ST. MATTHEW and ST. MARK were printed in the SORABIC, or language of the VENEDI or WENDEN, at Budissin or Bautzen, in upper Lusatia, in 1670; and the EPISTLES OF ST. PAUL TO THE ROMANS and GALATIANS, in 1694, 8vo.; translated by MICHAEL FRENCELIUS or FRENZELN, a native of Cosela, in Lusatia, and Lutheran minister of Postwic. He died in 1706, aged 78.[89] The EPISTLES and GOSPELS were also translated into the *Sorabic, Wendish*, or *Lusatian dialect*, by the express order of the States of Upper Lusatia, and printed at Budissen, or Bautzen, 1695, 8vo. The translators were PAUL PRÆTOR, TOBIA ZSCHUDERLY, JOHN CHRISTOPHER CRUGER, GEORGE MATTHÆI, and MICHAEL RŒZIO.[90]

Placcius, in his *Theatrum Anonymorum*, mentions a translation of the Scriptures into the CROATIAN dialect, under the title of a MANUAL, printed at Presburg, 1639; but as neither Le Long, nor Kohlius notice any such translation, it may be doubted whether it ever existed.[91]

(88) Placcii Theatrum Anonym. I. p. 669. Hamburg, 1708, fol.
Alegambe, Biblioth. Script. Soc. Jesu, p. 276.
(89) Le Long, I. p. 443; et *Index. Auctor.* p. 557.
Adleri, Biblioth. Biblica, Plut. 47, pp. 138, 139.
(90) Le Long, I. p. 443. (91) Placcii Theatr. Anon. I. p. 669.

The inhabitants of WALLACHIA boast of being descended from the ancient Romans, and their manners and language are said to be more allied to the Italian than the Slavonian or Russian; they therefore call themselves *Rumanos*. Helladius (Status præsens Eccles. Græc.) says, that about the year 1664, the *Sacred Offices* and the *Bible* itself were read in Wallachia, either in the Greek, or Slavonian tongue, but that when the typographical art began to flourish, the Scriptures were translated into the vernacular tongue, and read by the people; accordingly we find that the NEW TESTAMENT, in WALLACHIAN, was printed at Belgrade, in 1648, in fol. though we are altogether ignorant of the name of the translator. A copy of this very rare edition is in the Bodleian Library, No. 5225.[92]

The HUNGARIAN version of the BIBLE, made by *Gaspard Caroli*, towards the close of the preceding century, was revised by ALBERT MOLNAR, who had been his assistant, and printed at Hanau, 1608, 4to. accompanied with an *Hungarian* translation of the *Heidelberg Catechism*, the *Liturgy* of the Hungarian churches, and a *Metrical version of the Psalms*, accommodated to the airs of the French Psalms by Marot and Beza. Other editions were printed at Oppenheim, 1612, 8vo. and Amsterdam, 1645. The NEW TESTAMENT and PSALMS were published separately, Amsterdam, 1646, 12mo.

ALBERT MOLNAR was an Hungarian by birth, and, when young, was in the habit of frequenting the college of Gönz. Here *Gaspard Caroli* met with him, and employed him either in correcting the proof sheets of the translation of the Bible, which he was then publishing, or in some other less important office respecting it. This increased Molnar's attachment to the study of the languages, and led him to form a design of sometime publishing an Hungarian Bible. He was not disap-

(92) Le Long, I. p. 370.
Marsh's Hist. of the Translations of the Scriptures, p. 8.

pointed; for after having pursued his studies at Wittemberg, Strasburg, Altdorf, and Heidelberg, and acquired sufficient knowledge, he published the above revision or translation of the Bible; and sent the copies of the edition printed at Oppenheim into his own country; which has rendered them difficult to be met with by bibliographers and book-collectors. He married Cunigunda Ferinaria, a descendant of Caspar Cruciger, Luther's associate in translating the Bible into German. He was regent of the college of Oppenheim; and published a tract entitled *Idea Christianorum Ungarorum sub Tyrannide Turcica*, &c. dedicated to the French and Flemish refugees, at Frankfort and Hanau, and printed at Oppenheim, 1616, 4to.[93]

The copies of Molnar's editions being all dispersed, Count STEPHEN BETHLEN D' IKTAR, brother to Prince *Gabriel Bethlen*, established a printing-press at Waradin, and assembled a number of learned men, well acquainted with the Hebrew and Greek, who executed a new translation, or, more probably, a revision of the *Hungarian Bible*, on the ground of that of Dort. They filled the margins with notes and references, and began printing the work in 1657, intending to print 10,000 copies; but the city of Waradin being taken by the Turks, August 27th, 1660, when only about half the Bible had been printed, 4,000 copies were lost or destroyed; the rest were saved by being conveyed to Claudiopolis, called also Clausenberg, or Coloswar, in Transylvania; whither *Abraham Kertesz*, the printer, having removed the printing establishment, the edition was completed in 1661.[94]

Another edition (the sixth) of the BIBLE was edited at Amsterdam, in 1684—5, 8vo. by NICHOLAS KIS M. TOTFALUSI; who at the same time printed the NEW

(93) Clement, Bibliotheque Curieuse. IV. pp. 40—44; where the reader will find several errors of Le Long and others corrected.

(94) Clement, *ut sup.*

TESTAMENT and PSALMS, in 12mo. This edition is said to be beautiful and correct.[95]

The preceding editions were all published by persons who had no union with the church of Rome; besides which, a translation was also made from the Vulgate, according to the sentiments of that church, by GEORGE KALDI, a Jesuit, and printed at Vienna, 1626, fol.

GEORGE KALDI was born at Tirnau, in Hungary, about 1572. He entered the society of the Jesuits, at Rome, at the age of twenty-six; and took the vows May 27th, 1612. He, and the other members of his order, being banished, during the violent commotions which agitated his native country, he went to Olmutz, in Moravia, and became professor of moral theology in that university. After filling several other offices, he revisited Tirnau, of which he was made superior and rector; but afterwards removed to the college which he had founded at Presburg; where he died, October 30th, 1634, aged 62. Beside his TRANSLATION OF THE BIBLE, he published a volume of *Sermons*, and left two others ready for the press, being accounted one of the most eloquent preachers in Hungary. He also caused the GOSPELS and EPISTLES *for the whole year*, as read in the mass, to be printed in the Hungarian tongue, Vienna, 1629. He is said to have been ardent, courteous, and firm; and highly esteemed by both the inferior and higher ranks of civil society.[96]

In BOHEMIA, the persecutions raised against the *Unitas Fratrum*, or Bohemian Brethren, prevented the Scriptures being printed so frequently in the vernacular tongue, as it is probable they otherwise would have been; and greatly checked the dissemination of the Sacred Writings, though some attempts were nevertheless made to diffuse a knowledge of the Divine Truths contained

(95) Clement, *ut sup.* (96) Alegambe, p. 156. Kortholtus, De variis Script. Edit. C. 31, p. 373.

in the Bible. The NEW TESTAMENT, with annotations, was published in the *Bohemian* language, in 1601, 4to. by ZACHARIAH ASTON, sen., and an edition of the whole BIBLE was printed in 1613, small folio, at Prague, according to Le Long; but according to Baumgarten and Adler, at Kralitz; and was the only complete edition of the Bohemian Bible published during the whole of this century.[97]

The cruelties exercised upon the *United Brethren*, by both Catholics and Lutherans, during the troubles which agitated Bohemia and the surrounding countries, have been detailed, to the lasting infamy of those who promoted them, by the historians of the "Brethren;" but can only be regarded in the present work so far as they are connected with the history of Biblical knowledge, and the circulation of the Scriptures. The unhappy sufferers had, however, too much reason to lament, that those unfeeling men, who could cry, "Havoc, and let loose the dogs of war," were but little governed by respect for the Sacred Writings, and in many instances, vented an infuriated malice against the book of God itself. From the evidence even of an enemy and apostate,* we learn that the Bohemian Brethren "talked a deal of loving one another; inveighed very much against luxury of dress, and other vices; turned out of the community those who had done wrong, and had not reformed after three admonitions; and all boasted that they understood the Scripture, and that *indeed they could say a great part of it by heart.*" When, therefore, they were driven from their habitations, first by their ministers being banished

(97) Clement, Bibliotheque Curieuse, III. pp. 440. 442.
Le Long, I. p. 439.
Adleri Bibliotheca Biblica, pt. iv. Plut. 46, p. 132.

* Lord William, of the ancient and noble house of Slavata, who had been educated among the Moravian Baptists, but afterwards embraced Popery, and became chancellor of the kingdom of Bohemia, about the time of Ferdinand II. See Robinson's *Eccles. Researches*, p. 534.

from Prague and the free cities, in 1624, and then by the expulsion of the whole Protestant nobility, and the confiscation of their goods in 1627; many of the ministers hid themselves in mountains and caves, and visited their congregations secretly; and those members of the congregation who remained in Bohemia, hid their Bibles, and other Protestant books, very carefully, often from their own husbands or wives, their children, or servants, whom they could not trust, and read them in secret, except when they occasionally could seize an opportunity of edifying their families with them. Subsequent edicts forbade all barons, noblemen, and citizens, to keep Protestant tutors for their families; and declared the Protestants without protection of the laws, whilst their children were violently torn from them, shut up in monasteries, and placed under Catholic instructors. The same violent measures were adopted with respect to the *Books* which they had published, and the *Bibles* which they possessed. Thousands of Bibles was publicly burnt, some in the market place, as at Fulneck; others without the walls, as at Zatetz, Trautenau, and other places; and some at the gallows or place of criminal execution, as at Hradisch. *George*, baron of *Nachod*, who had apostatized from the reformed religion, took his Bibles, which he had formerly caused to be most splendidly bound in silk, and ornamented with gold, despoiled them of their magnificent coverings, and gold and silver ornaments, and (horrible to mention!) ordered them to be thrown, in his presence, into the common sewer! *Don Martin*, another agent of the persecutors, caused it to be proclaimed, that whosoever had any Bibles, or any other Evangelical books, should be fined 500 florins, or suffer 5 weeks imprisonment, if they did not immediately deliver them up; and all the books that were brought in consequence of this proclamation he burnt without the wall, quartering sol-

diers on all persons that refused to comply with his orders. To such excess did the enemies of the Protestants carry their violence, that when any desired to be convinced of their errors by Scripture, they would only answer by scoffs and jeers, accusing the Bible of imperfection, and obscurity; calling it the Fountain of Heresy and the Sanctuary of Heretics; affirming that *Laymen* had nothing to do with it; and blasphemously designating it by the term *Wiblia*, which in the Bohemian tongue means "Vomit."[98]

To encourage those who were thus suffering, and as far as the distressed situation of the country would permit, to supply the defect of Bibles, the pious and learned JOHN AMOS COMENIUS, president or bishop of the *Unitas Fratrum*, or Bohemian Brethren, published a *Catechism*, which he got printed at Amsterdam, in 1661; and a MANUALE BIBLICUM, or *Marrow of all the Holy Scripture*, containing extracts from the Bible in the Bohemian language, and printed at Amsterdam, 1658, 12mo. These books, with others which he published, he sent by confidential persons both to the dispersed sufferers and to those remaining in their native country; and particularly, about the year 1663, employed *John Kopulansky*, who visited Moravia, Hungary, and Poland.[99]

Before we quit the Biblical history of Germany and its near or remote dependencies, it is proper to note the PHILOBIBLICAL COLLEGE, or SOCIETY, as it was called, which was established among the students and professors of the university of *Leipsic*. This institution was begun by some of the graduates of the university, who met together about the year 1688, for private conference, the

(98) Clement, Bibliotheque Curieuse, III. p. 441.
Schelhornii Amœnitates Literariæ, VIII. pp. 368. 483.
Caveat against the Pretender, pp. 29—33. Lond. 1723.
Crantz' Hist. of the Brethren, pp. 67. 87.

(99) Ibid, pp. 77. 89.
Adleri Biblioth. Biblica, pt. iv. Plut. 46, p. 136.

study of the Scriptures, and the regulation of their academical pursuits. One of the chief promoters of the design was Mr. afterwards Professor FRANCK. Their original practice was, for one of the society to read a portion out of the Old Testament in the Hebrew, or out of the New Testament in the Greek; and after he had critically explained the text, the rest to offer their observations upon it. The result of their pious labours was an increased attention to the Scriptures among the students, and a more general diffusion of religion and solid learning. The candidates of divinity who had neglected their Biblical studies for metaphysical pursuits, were convinced of the necessity of applying themselves diligently to the examination of the original texts of the Divine Volume; several would scarcely read any other; and the demand for *Greek editions of the New Testament* became so great, that the booksellers could with difficulty procure a sufficient supply. These extraordinary effects were, nevertheless, treated with scorn by others of less piety, and the term PIETIST was coined and applied in derision, first to the members of the *Philobiblical College*, then to the hearers of Mr. Franck and those who attended the *Biblical Exercises*; and lastly, to all who were eminent for religious devotion, and integrity. Opposition being once raised, the first instruments of Pietism were soon banished from Leipsic; but their removal to other places only diffused the sacred light more generally; and the erection of the *Orphan-House* at Glaucha, near Halle, in Saxony, will perpetuate the memory of Professor Franck, when the names of his opponents will be lost in merited oblivion.[1]

We now turn our views to DENMARK, which presents an interesting history of Biblical labours, and which the

(1) See the Preface to *Pietas Hallensis*, quoted in Gillies' Historical Collections relating to the success of the Gospel, I. B. iii. ch. iv. sec. 1, pp. 388—393. Glasgow, 1754, 8vo.

writer is enabled to lay before the reader from the valuable and accurate communications of Dr. Henderson.

Early in this century, exertions were made for the extension of the knowledge of the Divine Word, under the auspices of CHRISTIAN IV. "This monarch, the greatest Denmark ever had, was himself closely addicted to the study of the Scriptures. Even while young, he read several chapters regularly every morning and evening;* and it is not to be doubted that his having familiarized himself at an early period of life with the incomparably noble and sublime truths which are contained in the volume of Revelation, had a considerable share of influence in forming that character which has excited the reverence and admiration of posterity. A considerable number of new regulations were made during his reign, which had for their object the complete eradication of every vestige of superstition from his dominions. Greater care was taken of the education of youth; and by multiplying smaller editions of the Scriptures, greater access was afforded to the less affluent classes of the community to those inexhaustible fountains of wisdom and knowledge."†

The first of these which presents itself to our notice, is an edition of the NEW TESTAMENT, printed at Copenhagen, 1604, 4to. It is in two columns, ornamented with the insignia of the Evangelists, and the usual woodcuts of the Apocalypse.

This edition of the New Testament was merely designed as a temporary supply, till a more correct impression of the Scriptures could be published in a small size, for the convenience of those who were not able to procure the folio Bible. Hans Aalborg, bookseller, and Nicholas Swabe, mint-master in Copenhagen, had obtained a privilege for printing such an edition, at their own expense,

* "Slang's Life of Christian IV. German Trans. pt. i. p. 65."
† Henderson's MS.

in 1603; and a royal letter had been addressed to Dr. Claudius Theophilus, the rector of the university, dated Colding-Palace, November 24th, 1603; but no effective steps were taken till near the close of the year 1604, when the king sent for Dr. RESEN, and inquired into the cause of the delay. As this learned person had afterwards the principal hand in the work, which was distinguished by the name of *Resen's Bible*, we present a brief sketch of his life.

HANS PAULSEN RESEN, D. D. bishop of Zealand, was born in a village of the same name, in Jutland, in 1561. At the age of 11, he was put under tuition; and after having spent nine years in the schools of Holtsbroe, Ribe, and Viborg, he was sent, in 1551, to the university of Copenhagen, where, the same year, he took his degree of bachelor of philosophy. Being obliged, by the breaking out of the plague in 1583, to quit the metropolis, he returned to his native place, and was immediately engaged by his old master to be co-rector of Viborg school. However, he did not continue long in this situation, having received the appointment of tutor to a young nobleman, of the name of Rosenkrantz, with whom he travelled to Italy, Sicily, and Malta. On his return to Denmark, in 1591, he was instantly appointed to be extraordinary professor of divinity, and professor of logic, in the university of Copenhagen. In 1597, he was constituted ordinary professor of divinity, and the same year took his doctor's degree. When Christian IV. came to England, in 1606, on a visit to his brother-in-law King James, he chose Resen and Venusin to accompany him. Here Dr. Resen had an opportunity of forming an acquaintance with men of the highest repute in the republic of letters, and collected upwards of *thirty* ancient and scarce MSS.; which were afterwards presented by his grandson to the university library in Copenhagen. On the demise of Bishop Winstrup in 1615,

he was created bishop of Zealand, which office, says Zwergius, he discharged with great watchfulness and zeal, both in regard to the outward purity of religion, and the advancement of true piety, till his death, in 1638. Zwergii Siellandske Clerissie, pp. 132—169.—Pontopp. Annal. Eccles. Dan. Diplom. tom. III. pp. 103—108.*

The result of Resen's interview with his Danish Majesty, was his appointment to superintend a new edition of the Holy Scriptures, to be revised according to the Hebrew and Greek texts. In 1605, the NEW TESTAMENT appeared in 2 vols. 18mo. printed on ordinary paper, with a small, yet tolerably distinct type; and is remarkable for being *the first of any part of the Danish Scriptures in which the division of the chapters into verses is introduced.* An edition of the PENTATEUCH, answering to the New Testament just described, in size, paper, and arrangement, was finished April 19th, 1605; and is stated to have been printed by Niels Michelson, at John Albert's. The text of these editions is exactly the same as that of the whole Bible printed in 1607.

"Resen's Bible" being completed, was published at Copenhagen, 1607, "with his Majesty's special privilege." On the back of the title-page is the portrait of Christian IV. with his motto, "Regna firmat pietas,"—"Piety is the strength of kingdoms."

When this version was first published, it met with great acceptance, owing, probably, to the high repute of Resen as a scholar, and the consideration that it was translated from the original text, with all the assistance that was to be obtained from the advanced state of science, and the different translations that had been made into the European languages. It was soon found, however, to be greatly defective in many places, in point of perspicuity, the consequence of Resen's not having consulted the genius and properties of his own language,

* Henderson's MS.

so much as those of the original, being of opinion that the principal excellence of a translation consisted in its being literal. From the same reason, he regarded the German translation of Luther as too free and paraphrastic, and, therefore, frequently differs from it.

The publication of Resen's Bible gave rise to a famous controversy between Resen, and Ivar Stubb, the Hebrew professor in the university of Copenhagen, which terminated in the expulsion of the professor from his office, and is said to have occasioned his end.

Several editions of the PSALMS succeeded the publication of *Resen's Bible*. Among which may be noted an edition printed by H. Waldkirch, Copenhagen, 1614, 8vo. accompanied with a portrait of Luther; a metrical version by CHRISTIAN BERG, Copenhagen, 1614, 12mo. with the tunes of Sobwasser, which were greatly esteemed in the Lutheran churches of Germany; another elegant metrical version by A. C. ARREBOE, who had been deposed from the see of Drontheim, for his irregular life; Copenhagen, 1623, 16mo. and a small folio edition of the *Psalms* printed by Tyge Nelson, in Copenhagen, in 1632, at the expense of the noble and benevolent lady ELLEN MARSVIN, of Ellenborg. The object she had in view in publishing this edition was, that the holy and sublime truths contained in it might be accessible by old people with weak eyes, which it is certainly well calculated to answer, the type being so uncommonly large, that though the size be small folio, there are sometimes not more than *three* verses on a page.*

DENMARK was now in possession of *three* editions of the *Bible*, and of several impressions of select portions of it; yet the copies thus brought into circulation were inadequate to the wants of the nation. In some parishes scarcely a copy was to be met with, except that belonging to the church, and one or two in the houses of noblemen,

* Henderson's MS.

or others in affluent circumstances. This was especially the case in Norway, the distance of which country from the capital has always proved an obstacle to the inhabitants deriving the full benefit of the paternal care of its sovereign, or the public spirit of individuals. Representations on the subject, were therefore made to the king, by those at whose expense the former edition had been published, and a petition was presented, requesting liberty to undertake a new impression, which his Majesty cordially approved. But previous to granting the request, it was deemed advisable to consult the university respecting the manner in which the work should be executed; which recommended the republication of both editions; or if only one was selected, the version taken from Luther's, and to be printed in 4to.

Little progress, however, was made in the work for some time, which was most probably owing to his Majesty's having resolved that the Bible should be in folio, and the want of a sum adequate to the expenses of such an undertaking. Steps were, nevertheless, taken for the procuring of paper, and engaging a printer; and a royal proclamation was issued, empowering the lords lieutenants of the provinces, to raise a sum from every church in Zealand and Norway, in order to defray the expenses; on which occasion the Norwegian churches displayed a spirit of noble liberality, by contributing, in their deep poverty, no less a sum than 4000 rix-dollars.

The Bible appeared in 1633, in large fol. printed at Copenhagen; accompanied with plates. The portrait of Christian IV. is inserted before the Preface, and portraits of Danish kings, in a smaller size, fill the border. Some copies were printed on *parchment*, and presented by his Majesty to foreign courts.

The profits arising from the sale of this edition were ordered to be applied to the publication of a *Hebrew and Latin Bible*, the emoluments of which were to be devoted

to printing other useful and vendible books; and 300 rix-dollars of the sum advanced by the Norwegians, were sent to Amsterdam, as a contribution towards the building of the Lutheran church, in that city. The plan of the Hebrew Bible failing, an account was rendered to the consistory, by which it appeared, that the neat profit arising from the sale of this edition of the Danish Bible amounted to 7000 dollars; of which 1000 were given to the library, and 2000 to the librarian; 2000 applied to the purchase of fuel and candles for the students of King's College; and the interest of the remaining 2000 employed in relieving the widows of the professors. Copies of this edition continue to sell high, even in Denmark. Dr. Henderson observes, "I cannot help noticing that I saw a used copy of Christian IV.'s Bible exposed to sale, among a number of other old books, in Copenhagen, towards the end of 1813, for the exorbitant price of 8 specie dollars, while I purchased a copy of Michaelis's Hebrew Bible in the same house, for *one and a half*."*

In 1639, the royal permission was obtained for reprinting "Resen's Bible," the former impression being exhausted. The *New Testament* was first ready, and was published separately, in 1644; and the entire *Bible* made its appearance in 1647, 4to. The whole has a double title, the first surrounded with figures, and accompanied with a beautiful portrait of Christian IV. the second quite plain; double titles are also affixed to each part, the one ornamented with figures, the other plain.

Another edition was published the same year, (1647,) in 6 small 8vo. volumes. Several authors have also mentioned an edition in *folio*; but this is a mistake, owing to some copies of the *quarto* edition having been printed on large paper, and bound in a folio size.†

This revision of Resen's version is generally called

* Henderson's MS. † Ibid.

SVANING'S BIBLE, from having been corrected principally by Archbishop SVANING, who altered and improved the version, according to the corrections and improvements which Resen had left in manuscript.

HANS SVANING, a prelate distinguished by his erudition and abilities, was born at Horsens, in Jutland, March 27th, 1606. He continued under private tuition till his fourteenth year, when he was sent to the noble seminary of Soro, and where he applied so intensely to learning as to injure his health. His parents were therefore obliged to place him under the care of a clergyman, by whom he was prepared for the university. After spending two years at Copenhagen, he went to Holland, and availed himself of the lectures of the celebrated Sixtinus Amama, professor of the Oriental languages at Franeker. In 1629, he returned to Copenhagen, but afterwards went back to Holland, and studied at the university of Leyden. In 1633, he came to Oxford, and then visited Paris, where he was taught Arabic by Gabriel Sionita. He returned home in 1635, and entered upon the professorship of Oriental languages, which had been conferred on him in 1629, and filled the chair with reputation till 1646, when he was made professor of divinity. In 1655, he succeeded Dr. Scavenius in the episcopal see of Zealand, and was the first in Denmark, after the Reformation, who was dignified with the title of "Archbishop." He was in great favour with Frederic III., and not only used all his influence in promoting generally the temporal and spiritual welfare of the nation, but was, in an especial manner, zealous in defence of the fundamental principles of the Gospel, in opposition to Lubieniskey, a Polish nobleman, and his partisans, who had been persecuted in Poland, on account of their avowal of Socinianism, and had sought refuge in Denmark in the year 1660. Towards that nobleman he was certainly severe, and even intolerant, for which if any excuse could

be pleaded, it must be the archbishop's dread of his influence with the king promoting the diffusion of his religious tenets, and the intolerant principles of the age in which he lived. He died July 26th, 1668.*

In 1650, 1652, and 1655, editions of the *Psalms*, &c. were printed; and in 1670, an edition of the Bible was published in small 8vo. at Copenhagen, for common use, and is therefore called by Dr. Henderson, "The Family and Travelling Bible:" and in 1690 and 1699, two editions more were published of the same Bible.†

We have now traced the progress of vernacular Biblical translations in Denmark, through another century, and have marked with increasing satisfaction, the emancipation of the Word of God from the darkness of languages unknown to the multitude, by which the light of Gospel truth was diffused through that northern state; and had the people improved the blessing of Scriptural knowledge, the gratification would have been complete. But like too many other nations of Europe, they slighted the high privileges with which they were favoured; "suffered them to sink into the rank of ordinary things; became unthankful to the Giver; and were ultimately on the point of forgetting both him and them. Carnal security now took the lead, and immorality in all her monstrous shapes followed in the train."‡

From this censure, no European country seems to have been more free than the island of ICELAND, where the simplest manners, and the sincerest piety, appear to have reigned among its rude inhabitants. Politically subject to the court of Denmark, yet separated from that kingdom by the intervention of the sea, its insulated situation preserved it from the contamination of those irreligious principles which prevailed in many of the continental states. Early in this century, the excellent Bishop Gudbrand had published the Scriptures in *Ice-*

* Henderson's MS. † Ibid. ‡ Ibid.

landic, and established a printing-office on the island. In 1644, THORLAK SKULESON, bishop of Holum, his grandson and successor in the episcopate, published an edition of the ICELANDIC BIBLE, in the folio size, which, though not so large as that printed by his grandfather, is, nevertheless, considered as preferable both in paper and type.

Bishop THORLAK, who thus endeavoured to tread in the steps of his ancestor, had spent three years at the university of Copenhagen, and had sustained the offices of conrector and rector of the diocesan school. On being raised to the episcopal see of Holum, he had applied to Christian IV. for permission to print a new edition of the Scriptures, which was immediately granted, and the edict which had been passed in favour of Bishop Gudbrand's edition, was renewed in behalf of the present, and generously accompanied with a royal donation of 200 rix-dollars. At the same time, the bishop was enjoined to revise and correct the former translation, and render it conformable to the Danish version of Resen, or as Dr. Henderson supposes, according to the Danish edition of 1633, which has frequently been confounded with that of Resen. In this labour he was assisted by SVEIN JONSON, who had also studied at Copenhagen, and at this time officiated as rector of the cathedral of Holum. The edition is regarded as remarkable for being the first in which the text is divided into *verses;* and this revision is now considered as the standard version of the Icelandic Scriptures.

Three years afterwards, (1647,) Bishop Thorlak published an edition in 8vo. of the PSALMS OF DAVID, from the version of Gudbrand; which was reprinted in 1675. Le Long also states the *Psalms* to have been printed separately in 1619; but Dr. Henderson supposes it to have been either Angrim Jonas's *Commentary on the 91st Psalm,* printed at Holum, 1618, or a *Hymn Book,* (Psalmabok,) which issued from the same press in 1618,

1619, the first edition of which had been published in 1589.

THEODORE THORLAKSON, (son of Bishop Thorlak,) who became bishop of Skalholt, having obtained an order from his Danish Majesty, in 1685, to remove the printing press to his own see, erected it there at considerable pains and expense. He printed, in 1687, HARMONIA EVANGELICA, or *The Harmony of the Gospel-accounts of the Incarnation, &c. of our Lord Jesus Christ, according as they are separately described by the holy Evangelists, Matthew, Mark, Luke, and John*, 8vo. "This Harmony is merely a translation of that published by Chemnitius, Lyserus, and Gerhardus:" to which is added an historical Appendix.[2]

Passing to SWEDEN, we find that from the time of the publication of the *Bible*, by order of King Gustavus Vasa, in 1541, no other edition of the entire Scriptures was printed in the vernacular tongue, (if we except that of Upsal, 1576, the existence of which is doubted,) for about 70 years! It is true, some minor portions of Holy Writ had been separately printed, but these were utterly insufficient to supply the extensive want of the Word of God. JACOBUS ERIC SKINNER, professor of eloquence and divinity, translated and published the PSALMS at Stockholm, 1604, 8vo. In 1610, the SEVEN PENITENTIAL PSALMS were printed at Rostock, in 8vo. from the version of ÆGIDIUS AURELIUS, syndic of Stockholm, accompanied with small and rude cuts. In 1605, an edition of the NEW TESTAMENT was printed at Stockholm, in 4to.; reprinted at Stockholm in 1621; and at Leyden, 1633.[3]

In 1602, the synod or convention of Stockholm decreed

(2) Henderson's Iceland, II. Append. I. pp. 285—293.
Le Long, Bibl. Sacr. I. p. 444. Paris, 1723, fol.

(3) Le Long, I. pp. 419, 420.
Adleri Bibliotheca Biblica, pars iv. Plut. 41, pp. 119—121.

that a new edition of the Bible should be prepared and printed; but the execution of this decree was from various causes delayed, till after the accession of the great GUSTAVUS ADOLPHUS to the throne, when that prince resumed and completed the design at his own expense. The care of the publication was committed to JOHN RUDBECK, and JOHN LENÆUS, who were ordered to retain the text of the former edition, but to correct its numerous typographical errors, and to add summaries to the chapters, parallel references, brief annotations, and necessary indexes. The whole was finished and appeared in 1618, in folio. The portrait of Gustavus Adolphus is prefixed, and the whole ornamented with copper-plates.[4]

JOHN RUDBECK, and JOHN LENÆUS, were both natives of Sweden; the former was born in the province of Nericia, and became professor of Oriental languages and divinity, and bishop of Arosia or Vesteras. He was a considerable patron of letters, and especially promoted the publication of the Bible. He died A. D. 1646.[5]

This edition being in a few years so completely exhausted that not a single copy remained for sale, *Samuel Jauchen*, a printer of Lubeck, undertook and printed another in 1622, in 4to.; but it was so disfigured by typographical errors and transpositions, that it was suppressed by an order from the king. In 1633, the NEW TESTAMENT was printed in 4to. at Leyden, by Jacob Marcus, with the privilege of his Swedish Majesty. The same printer, (according to the *Acta Eruditorum*,) executed octavo edition of the entire BIBLE, in 1633, 1634, 1653, 1636, and 1637; but all the copies of the edition of 1637 were lost by the shipwreck of the vessel which was convey-

(4) Acta Eruditor. A. 1704, pp. 343, 344. Lipsiæ, 1704, 4to.
Clement, Bibliotheque Curieuse, IV. p. 198.
Adleri Bibliotheca Biblica, pt. iv. Plut. 41, p. 117.

(5) Le Long, I. *Index Auctor.* p. 579.
Chalmers, XXVI. p. 444.

ing them to the place of their destination. Adler notices also an edition of the BIBLE in 8vo. printed by Wallian, Upsal, 1636. The printing of the Bible in this portable size, the privilege of which was granted to Marcus by the king, Gustavus Adolphus, a little before his death at the battle of Lutzen, 1632, was designed by that prince for the use of the army, and for the greater convenience of the citizens in their private perusal.[6]

In 1624, and 1643, editions of the GOSPELS and EPISTLES, as read in the offices of the church, were printed at Stockholm, in 8vo.; with rude cuts inserted. In 1623, an *Introduction to reading the Bible,* (Den Swensta, A. B. C. Boken, &c.) containing extracts from the Scriptures, was printed at Upsal, in 8vo. in neat Runic characters, by Estil Makon: in 1651, a SCRIPTURE MANUAL was printed at Stockholm, in 12mo. containing the *Psalms, Proverbs,* the *Wisdom* of Jesus son of Sirach, the *Prayer of Manasses,* the *Gospels* and *Epistles* of the religious offices, the *History of the Passion of Jesus and his Resurrection,* with an engraved title-page, by Wolfgang Hardtman; and in 1654, the PSALMS OF DAVID, with Luther's gloss on each verse, were printed at Stockholm, in 8vo.[7]

Nearly thirty years having elapsed since the publication of the last *folio* edition of the Bible, the Queen CHRISTINA, rendered so famous in history by her literary attainments, her renunciation of the Protestant religion, and her abdication of the crown of Sweden, caused a new edition to be printed at Stockholm, in 1646, in folio, by Henry Keyser, senr. which has obtained the designation of "Queen Christina's Bible."[8]

(6) Acta Eruditor. A. 1704, p. 344.
Adleri Bibliotheca Biblica, *ut sup.*
Le Long, I. p. 418. Clement, *ut sup.*
(7) Adleri Biblioth. Biblica, pt. iv. Plut. 41, pp. 122. 125.
(8) Acta Eruditor. A. 1704, p. 344.
Le Long, I. p. 418.

Another edition of the *Swedish* BIBLE was printed at Strengnes, in 1650, 4to. under the direction of JOHN MATTHIÆ. This learned prelate had been chaplain to Gustavus Adolphus, and was afterwards appointed, by that prince, preceptor to his daughter Christina. Being raised to the see of Stregnes, he laboured to promote an union between the Reformed and Lutheran churches, and with this view published what he entitled *Olive-branches;* but his pacific productions, were, by royal edict, publicly condemned and suppressed in Sweden; and their author, in order to appease the violence of his enemies, was obliged to resign his bishoprick, and pass the rest of his days in retirement. His edition of the Bible, though considered as preferable to the smaller copies, is, nevertheless, exceedingly defective, occasioned by the omission of whole verses through the negligence of the printer.[9]

In 1655, under CHARLES AUGUSTUS, a new edition of the BIBLE in folio, was printed at Stockholm. It is dedicated to the king and queen; with the Preface of the consistory of Stockholm, by ERIC GABR. EMPORAGRIUS. Copper-plates are prefixed to the work; and glosses are subjoined to the end of the chapters. Some copies of this edition have the date 1666, on the title, but the true date is found at the end of both the Old and New Testament.[10] This was followed by an edition in 4to. at Stockholm, in 1657; and by another of the same size, under CHARLES XI. in 1672. In 1674, an edition in 8vo. was printed at Stockholm, by Nicolas Wankiif. Prefixed are portraits of King CHARLES XI. and his Consort, and of Count M. G. de la Gardie. An edition of the same size was printed at Amsterdam, in 1688; but it is said to be more incorrect than any preceding one. Editions were also printed

(9) Acta Eruditor. A. 1704, p. 344.
Mosheim's Eccles. Hist. V. sec. 2, pt. ii. pp. 278, 279.
(10) Acta Eruditor. *ut sup.*
Adleri Bibliotheca Biblica, pt. iv. Plut. 41, p. 118.

at Stockholm, in 8vo. in 1684, and 1688. The numerous discrepancies and errors which had crept into the editions of the Sacred Writings, induced Charles XI. a short time before his death, to contemplate a new edition in octavo, but the undertaking being delayed by various causes, his decease prevented its completion; and the types which had been prepared for that purpose were applied to the printing of neat and correct editions of other ecclesiastical books.[11]

The EPISTLES and GOSPELS, read in the public ecclesiastical offices, were printed at Stockholm, 1694, 8vo.; and, in 1671, the FOUR GOSPELS, in the SUEO-GOTHIC, or vulgar Swedish dialect, by GEORGE STIERNHIELM, a Swedish nobleman,* were inserted by him in a Polyglott edition of the FOUR GOSPELS, containing the *Gothic* version of Ulphilas; the *Saxo*, or *Sueo-Gothic*, and *Norse*, or *Icelandic* versions; and the *Vulgate Latin*; all in Roman characters, printed at Stockholm, in 4to. under the inspection of the *Count de la Gardie*, chancellor of Sweden.[12]

The sovereigns of Sweden extended their pious care also to the different provinces dependent upon their government, and either directly promoted, or freely sanctioned, the publication of the Holy Scriptures, in the dialects of FINLAND, LIVONIA, ESTHONIA, and LAPLAND.

The FINNISH BIBLE was undertaken at Abo, the capital of the dutchy of Finland, on account of the university established there, and the greater purity of the language spoken in that city. The learned men employed in the translation were, ÆSCHILLUS PETRÆUS, doctor and professor of divinity, bishop of Abo;* MARTIN STODIUS, professor of Oriental languages in the

(11) Acta Eruditor. A. 1704, p. 345.
Adleri Biblioth. Biblica, *ut sup.*
* See vol. I. p. 143, of this work.

(12) Le Long, I. pp. 46. 372. 420.
* He died A. D. 1657.

university of Abo; GREGORY MATTHÆI, pastor of Puken; and HENRY HOFFMAN, professor of divinity, and pastor of Maschoen. It is dedicated to Queen Christina, whose portrait is prefixed, engraved by Sigism Vogel; and has an engraved title-page. Wood-cuts are inserted; and Luther's marginal glosses are subjoined to the chapters. It was printed at Stockholm, in folio, by Henry Keyser; and reprinted in 1644, in fol.[13] Another translation was made by HENRY FLORIN, a native of Finland, pastor, and prepositus or superintendent, of Pæmaren, who died A. D. 1705. His version was published at Abo, 1685, 4to. and is dedicated, in the Finnish language, to Charles XI.[14]

The NEW TESTAMENT in the LETTISH, or LIVONIAN, a Slavonian dialect, was printed at Riga, 1685, 4to. under the auspices of Charles XI. edited, or translated by JOHN FISCHER, a German professor of divinity, and general superintendent of Livonia. He afterwards removed to Magdeburg; and died A. D. 1703. The publication of the New Testament was followed by that of the entire BIBLE, printed at Riga, 1689, 4to. This translation, which was also executed by JOHN FISCHER, is said to have been made immediately from the *Hebrew* and *Greek* originals; and not from Luther's German version, like several others. It is dedicated to King Charles XI. by the translator, who takes occasion to eulogize the benevolence of the sovereign, who had not only commanded the publication of the edition, but furnished every requisite expense, and thus placed the Divine Volume in the hands of a people abandoned to ignorance, and reduced to so dreadful a state of barba-

(13) Le Long, I. p. 447.
Placcii Theatr. Anon. I. p. 671.
Adleri Biblioth. Biblica, pt. iv. Plut. 42, p. 126.
Walchii Biblioth. Theolog. IV. p. 99.

(14) Adleri Biblioth. Biblica, *ut sup.*
Le Long, I. p. 447.

rism, as almost to live in actual atheism, and in superstitions worthy of Pagans. He further states, that within a few years, the project of establishing schools for the instruction of the inhabitants of Livonia and Courland, who spoke the Lettish language, and for teaching them to read, in order to deliver them from their gross and deplorable ignorance, had, by many persons, been deemed utterly impracticable. He adds, that the people themselves had opposed these salutary institutions, but that, since endeavours had been made to give them the Scriptures in their maternal tongue, the grace of God had been so manifested among them, that they had not only become willing to be taught, but had made astonishing progress in the knowledge of the truth. Only 1500 copies of this edition were printed, owing to the difficulty of obtaining paper from France, during the war; an incident respecting it deserves, however, to be recorded: the vessel which was conveying the paper for the edition, was taken by a pirate, who, on being informed that the paper was intended for an impression of the Bible, instantly released the vessel, with its cargo, and suffered it to proceed on its voyage. The whole of the impression was soon exhausted, and a copy could not be obtained but with the greatest difficulty, which occasioned another edition to be undertaken, early in the ensuing century.[15]—GEORGE ELGER, a Livonian, who entered into the order of the Jesuits, in 1607, and published a work entitled "*Christian Institutes*," in his native tongue, in 1620, is said, by Alegambe, to have translated the GOSPELS also into the *Lotanic*, or *Lettish*, but it does not appear whether the version was ever printed or not.[16]

The *Lettish New Testament* and *Bible* were accompa-

(15) Le Long, I. p. 447.
Clement, Bibliotheque Curieuse, IV. p. 162.
Adleri Biblioth. Biblica, pt. iv. Plut. 50, p. 145.
(16) Alegambe, Biblioth. Script. Soc. Jesu, p. 155.

nied by correspondent editions of the NEW TESTAMENT and BIBLE, in the ESTHONIAN, or ESTHONISH dialect, the former in 1686, 4to. the latter in 1689, 4to. conducted by the same translator, or editor, JOHN FISCHER, who was assisted in both translations by GOSEKENIUS, and undertook them both by royal command.[17]

A MANUAL, in one of the LAPPONESE dialects, containing the PSALMS, the PROVERBS of Solomon, ECCLESIASTES, ECCLESIASTICUS, the Dominical GOSPELS and EPISTLES, and other pious tracts, was published at Stockholm, 1648, 8vo. printed by Henry Keyser. The translator and editor was JOHN JONÆ TORNÆUS, a native of the province of Bothnia, in Sweden, and pastor in Tornea. He died in 1681.[18] The preceding manual not being generally understood, on account of the peculiarity of the dialect in which it was printed, OLAUS STEPHEN GRAAN, schoolmaster, and pastor of Lyckzele, in the Umea-Lappmark, compiled another LAPPONESE MANUAL, in a dialect more generally understood, containing extracts from the dominical and festival GOSPELS and EPISTLES, which was printed at Stockholm, 1669, 8vo. by Nicolas Wankiif.[19]

J. Scheffer, in his "History of Lapland," affords the following additional information relative to the attempts which were made to diffuse Sacred knowledge among the natives of that dreary country, under the sanction of the Swedish sovereigns:

"Schools were first instituted by Gustavus Adolphus, and I suppose in the town of Pithen, something before the year 1619, for in that year *Nicolaus Andræa*, minister of Pithen, dedicates his *Ritual* to him, in token of thanks and recommendation for this his piety. The

(17) Le Long, I. p. 447.
(18) Ibib. I. p. 447; et *Index Auctor.* p. 585.
Adleri Biblioth. Biblica, pt. iv. Plut. 43, p. 128.
(19) Le Long, I. p. 447; et *Index Auctor.* p. 558.
Adleri Biblioth. Biblica, *ut sup.*

reason why Gustavus Adolphus founded schools was, chiefly because he saw the Laplanders profited very little under the Swedish priests' preaching in a foreign language, as they had hitherto done. Besides, the harshness of the air, and coarseness of the diet, killed great part of the priests, who had been used to a better climate, and made the rest more unwilling to undergo these hardships; therefore was the first school instituted in Pithen, and committed to the charge of Nicolaus Andræa, who was also commanded, for the better promoting of knowledge there, to translate the most useful and necessary books out of the Swedish into the Laplandish tongue: for before this, the Laplanders were wholly ignorant of letters, and *had not a book writ in their language!* The first which I suppose they had was the *Primer*, such as children use to learn, containing the chief heads of the Christian religion, viz. the *Ten Commandments*, the *Apostles' Creed*, the *Lord's Prayer*, and the like, compiled by the aforesaid Nicolaus, as himself witnesseth. He likewise was the first that published the *Ritual* in the Laplandish tongue; the book is now extant, printed at Stockholm, by *Ignatius Meurer*, with this title, "Liber Cantionum quomodo sit celebranda Missa sermone Lappico." These were the elements wherein they were first instructed; afterwards there were other books printed, amongst which was a *Manual* translated out of Swedish by *Joannes Tornæus*, minister and schoolmaster of Tornen, (Tornea.) In the next place, for an encouragement to those that would send their children to school, Gustavus Adolphus allowed money, not only for their diet, but also for their clothes, and other necessaries, with a stipend for the schoolmaster. With these helps the Laplanders began more seriously to consider the Christian religion, which was now preached to them in no other language than their own. Heretofore their ministers using only the Swedish tongue, they learned

something, but understood it not; and muttered some prayers, but they knew not what; for sometimes there stood under the pulpit an interpreter, who explained to the people, as well as he could, what the minister said at length. By the benefit of the aforesaid books, they began to understand what they prayed for; and some of the youth of Lapland having studied at the university of Upsal, made so good progress in the knowledge of the liberal arts and sciences, and of the Christian religion, that they were entrusted with the ministry."[20]

From remarking the scanty literature of the frozen regions of *Lapland*, we return to the plains of POLAND, where the conflicting parties in the Christian church had stimulated each other to the diligent cultivation of Biblical criticism, though unfortunately it was directed rather to the subtilties of theological controversy, than to the general diffusion of evangelical truth. Various editions of the Bible were, however, published by the different parties, Catholic, Reformed, and Anti-Trinitarian.

A Catholic edition of the *Polish* NEW TESTAMENT was printed at Cracow, 1606, 4to, reprinted 1621—2, 8vo. in 1608, the entire BIBLE was printed at Hannau, in 8vo. and again at Cracow, 1619, fol. These appear to have been taken either from the old Polish version, or that of *Jacob Wuyck*; but about the conclusion of the preceding century, or at the commencement of the seventeenth, JUSTUS RABUS, a Jesuit, made a new translation of the BIBLE into the *Polish* language, which was printed in 1657, after his decease.[21]

JUSTUS RABUS, descended from an opulent and ancient Protestant family, was born at Cracow, in Poland. In his youth he was sent to pursue his studies at Wittemberg, Leipsic, Strasburg, and other Protestant universities. Visiting Paris, he attended the lectures of *John Maldonat*,

(20) Scheffer's Hist. of Lapland, p. 27. Oxford, 1674, fol.
(21) Le Long, I. p. 439.

by whom he was induced to desert the Reformed religion, and to embrace the Roman Catholic tenets. In 1569, he entered the society of the Jesuits, and for about 20 years was actively engaged as a public teacher in the principal cities of Poland and Lithuania; he then went as a missionary into Wallachia, where he remained for three years. He afterwards accompanied Sigismund III. king of Poland into Sweden; and on his return was appointed by the archbishop of Gnezen, to preside over the college of Kamenieck, capital of the palatinate of Podolia, where he resided till his death, April 1st, 1612, at nearly 70 years of age. He understood not only the Latin and Greek, but also the Polish, German, Italian, and French languages.[22]

The *Polish* Protestant version of the Bible of 1563, which was the one in general use among the members of the reformed churches, having become extremely rare, a new edition of the Polish Bible was published at Dantzic, in 1632, 8vo. dedicated to ULADISLAUS IV., king of Poland. It was procured for the lovers of sacred truth, by PAUL PALIURUS, dean of the churches of Great Poland, a native of Moravia; who died the same year that the Bible was printed. He, with DANIEL MIKOLAIEVIUS, superintendent of the churches of Great Poland, and THOMAS WENGIERSCIUS, who had the chief labour of the undertaking, were the revisers or translators of this edition. To render the version more correct, they consulted not only the old Bible of Brescia, but the Bohemian version of 1579, 4to. Beza's translation of the New Testament, and the version of Junius and Tremellius, beside collating the whole with the original Hebrew and Greek.

Unfortunately, this translation was the occasion of great opposition to the reformed churches of Poland; it roused almost the whole nation against them, and served

(22) Alegambe, Biblioth. Script. Soc. Jesu. p. 293.

as a pretext for burning thousands of Polish Bibles, thus rendering them still more rare, at the very time when the Reformed were endeavouring to render the Scriptures more general among the members of their churches. The *transposition of a single letter* was the cause of all these evils. *Ten* correctors of the press had *seven* times revised each sheet of this edition, and had not perceived the error; it consisted in putting *do* for *od*, in Matt. iv. 1, equivalent to an insertion of *to* for *by* in the English version. No sooner had the edition issued from the press, than the enemies of the Protestant cause raised a clamour against the Reformed, and exclaimed against them as corrupters of the Word of God. *John Wonzyk*, archbishop of Gnezen, convened a synod at Warsaw, in 1634, in which this Bible was prohibited, under pain of anathema and excommunication; Pope Urban VIII. on July 29th, of the same year, confirmed the decision by his formal approbation; and the Jesuits have ever since followed up the decree, by purchasing and burning all the copies of this edition, and of subsequent editions of this version, which have come in their way. The *Dantzic Bible* being thus exposed to constant endeavours to destroy it, soon became difficult to obtain: an exact copy, except the correction of errors, was printed at Amsterdam, 1660, 8vo.[23] Beside these, Le Long mentions an edition printed at Dantzic, 1635, 8vo. and another at Amsterdam, 1658, 12mo; but neither Walch nor Pinkerton notices either of them.[24] The NEW TESTAMENT was printed separately in 1601, 4to. and in 1606, and 1632, at Dantzic, in 8vo.[25] The GOSPELS and EPISTLES, read in the public ecclesiastical offices, were also printed at Dantzic, with the *German* in parallel

(23) Clement, Bibliotheque Curieuse, IV. p. 195.
Pinkerton's Letters, p. 29.
(24) See Walchii Biblioth. Theolog. IV. p. 131; and Pinkerton's Letters, *ut sup*; and Le Long, I. p. 440.
(25) Le Long, I. *ut sup.*

columns, in 1675, and 1697, 8vo; and a Catholic version of the REVELATION, with a short commentary, by ALB. SULKOWSKY, a Jesuit; Dantzic, 1694, 8vo.[26]

The *Anti-Trinitarians*, who were numerous in Poland, were not altogether inattentive to the publication of some parts of the Bible, particularly of the New Testament, as containing that part of the Holy Scriptures in which the doctrines were revealed, of which their views differed so widely from the rest of the Christian world. In 1620, VALENTINE SMALCIUS translated the NEW TESTAMENT from the *Greek* into *Polish*, which was printed at Racow, 1620, 12mo. The PSALMS OF DAVID, together with the *Hymns* used in the churches of the Socinians, were published by the same translator, at Racow, 1610, 12mo; and again, 1625, 12mo.

VALENTINE SMALCIUS was born in the province of Thuringia, in Germany, March 12th, 1572. He first was rector of Smigla, in Poland, then pastor of Racow, afterwards of Lublin, and lastly, returned to Racow, where he died December 4th, (or according to Crellius, December 8th,) 1622. He was the author of many controversial works; and published a Polish *Catechism*, printed at Racow, 1605, 12mo. which was afterwards translated into Latin, by Jerom Moscorovius, and dedicated to James I. king of Great Britain.[27] Another edition of the *Polish* NEW TESTAMENT was published by the Socinians, printed at Amsterdam, by J. Krellius, 1686, 8vo; and a third, or the same with a different title, also mentioned by Adler, as being in the library of the king of Wurtemberg.[28]

In the LITHUANIAN dialect, a translation of the BIBLE, conjectured to be taken from a Polish version, was made by SAMUEL BOGUSLAUS CHYLINSKI, a Lithuanian

(26) Adleri Biblioth. Biblica, pt. iv. Plut. 48, p. 141.
(27) Sandii Biblioth. Anti-Trinitar. pp. 99—105.
(28) Adleri Bibliotheca Biblica, *ut sup.*

by birth, and a Lutheran by profession. It was printed in 1660, at London; where the translator died, in 1668. The only portion of this Bible hitherto discovered to be in existence, is a fragment without title, and extending no further than the Psalms, fortunately obtained by Mr. Quandt, a Prussian clergyman.[29] The PSALMS, in *Lithuanian* and *German*, were published in 1625; and the NEW TESTAMENT was printed at Strasburg, 1700—1, 4to.[30] Clement gives the following account of the version from which they were taken. JOHN BRETKIUS, of Bammeln, near Friedland, and pastor of Labiau, was the first who applied himself to the translation of the Holy Scriptures into the LITHUANIAN dialect. He commenced translating the New Testament, October 9th, 1579; and having been called to the Lithuanian church at Koningsberg, he proceeded with the Psalms and the other books of the Old Testament, and completed the whole Bible in 1590. He had not the pleasure, however, of seeing his translation printed; but contented himself with depositing it in the Royal Library at Koningsberg. The MS. of the *New Testament* and *Psalms* occupied 3 vols. in 4to; and the remainder of the *Old Testament* filled 5 vols. in folio. JOHN RHESA, the successor of *Bretkius*, with the aid of some other ministers acquainted with the Lithuanian tongue, corrected his version of the *Psalms*, which he published with Luther's German version, in 1625; with a Preface, by the Rev. *John Behme*, first chaplain to the elector *George William*, by whose order it was printed. The circumstances of the seventeenth century not permitting the impression of the entire Bible of this translation, the *New Testament* was printed in 4to; at the expense of *Frederic* I. king of

(29) Guil. Crowæi Elenchus Scriptorum in Sacram Scripturam. p. 22. Lond. 1672, small 8vo.
Clement, Bibliotheque Curieuse, IV. p. 165.
(30) Adleri, Biblioth. Biblica, pt. iv. Plat. 49, p. 143.

Prussia, with a Preface by the Rev. *Bernard von Sanden*, first chaplain to the king, and afterwards bishop of Prussia, who presented it to his Majesty on the day of his coronation, January 18th, 1701.[31] The Preface contained a brief history of vernacular versions in general; and the translation was accommodated to the dialect spoken in the Prussian territories.[32]

If we turn to RUSSIA, we find only one edition of the entire BIBLE in the *Russian* or rather *Slavonian* tongue, printed during the whole of this century. It was taken from the Ostrog edition of 1581, and printed at Moscow, 1663, fol. under the auspices of the Czar ALEXEY MICHAELOVITCH. It is printed on good paper, with beautiful Cyrillian letters, in double columns.[33] An edition of the NEW TESTAMENT with the PSALMS sung in the churches, was printed at Wilna, 1623, 8vo. The FOUR GOSPELS also appear to have been published in folio, in 1698;[34] and the PSALMS, from the edition of 1663, were printed at the monastery of the Holy Ghost at Kiow, 1691, 4to.[35] Besides these editions, Le Long notices the PSALMS, printed at Wilna, 1629, 32mo; again at Venice, with the Breviary, 1658, 4to; and two editions of the NEW TESTAMENT without date.[36] Le Long also states, that an edition of the entire *Bible*, in 1698, and of the *New Testament*, in 1702, were printed from the translation of Ernest Gluck, a Livonian clergyman; but that great bibliographer was led into error by the mis-statements of some of the critical journals of that period. ERNEST GLUCK was superintendent and first pastor of the church of Marienburg, who being desirous

(31) Clement, Bibliotheque Curieuse, IV. p. 166.
(32) Adleri Bibliotheca Biblica, pt. iv. Plut. 49. p. 143.
(33) Clement, Bibliotheque Curieuse, III. p. 445.
Kohlii Introd. in Hist. et Rem Literar. Sclav. lib. i. pp. 10—16.
(34) Le Long, I. p. 442.
(35) Adleri Biblioth. Biblica, pt. iv. Plut. 44, p. 130
(36) Le Long I. *ut sup.*

of placing the Bible in the hands of the laity, to whom the Slavonian or old Russian language was become almost unintelligible, determined to attempt a version of the Scriptures into the *Russ*, or modern Russian dialect. He had made some progress in his translation of the New Testament, from the Greek, assisted by a Russian papa or priest, when Marienburg was stormed and taken by general Sheremitoff, his goods plundered, *the MS. destroyed*, and himself carried captive to Moscow. This account Baron Huissen received from Gluck himself, in 1704. After this learned clergyman had been carried prisoner to Moscow, Peter I. allowed him a stipend of 3000 rubles annually, for the establishment of an academy, or Gymnasium; he died A. D. 1705.[37]

The state of the Russian church during this century was most deplorable; the profoundest ignorance and the most lamentable superstitions every where prevailed, accompanied with a general corruption of manners, and almost universal barbarism. For many years there were no schools of education; nor any means of instruction either by catechizing, or preaching; and even the few learned men who towards the close of this age preached to the people, preached only in the Slavonian tongue. A belief was entertained, that if any one who died without repentance was buried in the Pecherski monastery, in Kiow, he would be saved notwithstanding his impenitence: another superstitious fable, of extensive influence, held, that if persons did not keep holiday but worked on Friday, *Panitsa*,* the goddess of that day, would be angry with them, and follow them with her heaviest curses. In Little Russia, in the Starodubski polk or district of Sta-

(37) Consett's Present State of the Church of Russia, Pref. pp. xviii.—xxii. Lond. 1729, 8vo.
Acta Eruditor. A. 1705, pp. 240. 382, 383.
Le Long, I. p. 441.

* *Panitsa*, or *Friday*, seems to be the same as the *Venus* of the heathens, and anciently to have been worshipped by the Russians.

rodub, they used, on a set day, to lead a woman with her hair dishevelled, under the name of *Panitsa*, and conduct her with an ecclesiastical procession to the church, where the people reverenced her and presented her with gifts, in hope of some benefit from the object of their heathenish veneration: and in another place the priest and people were accustomed to pray before an oak, and the *papa* or priest to shake the boughs over the people, while he blessed them. Many of the priests were ignorant of the Holy Scriptures, and even read the Church-Services without understanding them, "contenting themselves with the faculty of clattering over the service in haste, and with precipitation, without understanding the true sense of what they read, or chanted;" and so late as the time of the Czar Peter the Great, A. D. 1722, we find the following as one of his regulations for the church of Russia, that "bishops are not only to observe, whether priests and deacons, and the lower ecclesiastics, frequent the stews, or being drunk, bellow in the streets, or, what is worse, in their drink, whoop and halloo in the church, or read the church-service with a double tone; whether they are riotous in their meals, or require entertainments when they visit; and what is intolerably shameful, whether they fight in the Boï Kulachni," (a play in which they publicly pushed at the breasts of each other with their fists, with their gloves on,) and for such offences to punish them severely; but especially to command them to wear a decent habit, that their upper dress, though plain, be clean, and not one black and another red, that they walk not in a dronish lazy manner, nor lie down in the streets to sleep, nor tipple in cabacks, (beer or brandy-houses,) nor boast of the strength of their heads in drinking at entertainments and the like."[38]

About the middle of the century, NICON, the celebrated

(38) Consett's Present State of the Church of Russia, Pref. p. xiii, and pp. 26—28. 142. 157.

patriarch of Russia, laboured to promote the reformation of the clergy, and to enlighten his barbarous countrymen; and though his manners were firm and austere, his memory will ever deserve to be recorded among the best benefactors of his country. "He instituted seminaries for the instruction of priests in the Greek and Latin languages, and enriched the patriarchal library with rare ecclesiastical and classical MSS. drawn from a convent at Mount *Athos*.* By a diligent revisal of the Holy Scriptures, and a collation of the various editions of the

* Mount Athos, celebrated both in ancient and modern history, is a chain of mountains in Macedonia, deriving their name from one of extraordinary height, and forming a peninsula which stretches out into the Ægean sea. It is inhabited by monks and hermits, who are held in such estimation by the Greek church, that those who study divinity are sent to the monasteries on the peninsula, as their chief theological schools. Montfaucon, in his *Palæographia Græca*, has described the monasteries on this mountain, called the *Holy Mountain*, both by the Greeks and Turks; and our learned countryman, Dr. Pococke, visited no less than nineteen of them during his travels in the East. The best modern account of them is given by Mr. Walpole, from the papers of the late Professor Carlyle, and Dr. Hunt.

"The whole number of convents upon the mountain," observes Professor Carlyle, "consists of *twenty-two*, and each of these is furnished with a library of MSS. more or less numerous according to the wealth and importance of the society to which it belongs. The monasteries lie at different distances from each other, and in fact, with their dependencies of cells and farms, people the peninsula, into which not one female of any kind, even to a sheep, or a hen, is ever admitted. Their situation is the most various, and at the same time the most romantic that can be conceived. Out of the twenty-two convents, scarce two are placed on similar sites; but all are either strikingly beautiful, or strikingly magnificent; and each seems designed either to soothe the tedium of solitude, or to awaken the fervours of devotion." See Walpole's *Memoirs relating to European and Asiatic Turkey, and other Countries of the East*, pp. 194—196. 198—220. Lond. 1818, 4to.

The monastic institutions on the peninsula were formerly the great store-house or repository of Greek MSS. from whence, on the revival of letters, many of those valuable MSS. particularly of the *New Testament*, were obtained, which now adorn the chief libraries of Europe. James Lascaris, the active agent of Lorenzo de Medici, visited the East in search of ancient MSS. and returned to Italy with a cargo of 200, which are said to have been found in Thrace, upon Mount Athos, 80 of which were before unknown to Europe. To the monks of Mount Athos, Russia also is indebted for the richest of its literary treasures. In the library of the Holy Synod at Moscow, we are informed by Mr.

Old and New Testament, perceiving many errors in the printed copies of the Bible and Liturgy used for divine service, he prevailed upon the Czar to summon a general council of the Greek church at Moscow, in which he presided. By his arguments, authority, and influence, it was determined that the most ancient Slavonian version of the Bible was exact, and that the errors with which the later copies abounded, should be corrected. He inspected and superintended the printing of a new edition of the Slavonian Bible, which was become extremely rare. He removed from the churches the pictures of deceased persons, to which many of the Russians offered a blind adoration; he abolished a few ceremonies which had been carried to a superstitious excess: in a word, his labours tended more to the reformation of the church, than the united efforts of all his predecessors in the patriarchal chair."[38]

The strenuous endeavours of Nicon to promote the religious and civil interests of his country, being opposed by the indolent and ignorant nobles and clergy, little was effected, till the advancement of *Peter Alexiovitch*, generally called the Great, to the throne of Russia, who, by his extraordinary exertions, laid the foundation of the future greatness of the Russian empire.

Before we conclude our researches into the Biblical literature of this century, we have still to notice the ARMENIAN Version, and the attempts which were made to communicate the Scriptures in the vernacular tongues, to the ETHIOPIANS or ABYSSINIANS, and the TURKS.

Coxe, there are 502 Greek MSS. of which the greater part were collected from one of the monasteries of Mount Athos, by the monk Arsenius, at the suggestion of the patriarch Nicon; including not only important and valuable MSS. of the New Testament and Septuagint, but also of Homer, Hesiod, Æschylus, Sophocles, Demosthenes, Æschines, &c. Coxe's *Travels into Poland, Russia*, &c. II. pp. 50—54. 8vo. cited in *Illustrations of Prophecy*, II. ch. xxx. p. 684. Lond. 1796.

(39) See Coxe's Travels into Poland, &c. I. B. iii. ch. iv. pp. 347—360. Lond. 1802, 8vo.

The editions of the Scriptures printed in the ARMENIAN language, during this century, having been brought forward in a former volume,* it is unnecessary to add anything more to what is there said, except to state, that although this version is commonly said to have been made from the *Syriac*, others believe the Armenian text to have been taken from the *Greek* of the *Septuagint*; but the two opinions are reconciled by the learned Abbé Villefroy, who says it was "made from the Greek text, but perfected from the Syriac." In the king of Wurtemberg's library, there is an edition of the Prophecy of OBADIAH, with a grammatical analysis, &c. printed at Leipsic, 1680, 4to. The editor was ANDREAS ACOLUTHUS, a learned Orientalist, professor in the college of Breslau. He died A. D. 1704. It may be further remarked, that an *Armenian New Testament*, printed at Amsterdam, 1698, 12mo, was published at the expense of THOMAS GOLTHAN, archbishop of the Armenians.[40]

The labours of JOB LUDOLPH,† and of W. SEAMAN,‡ have been already mentioned; to which we have to add those of LOUIS DE AZEVEDO, LOUIS DE CARDEIRA, GEORGE NISSELIUS, THEODORE PETRÆUS, and ALI BEIGH.

LOUIS DE AZEVEDO was a native of Portugal, born at Carrazedo, in the archbishoprick of Braga. At seventeen years of age he entered the order of Jesuits at Coimbra, December 7th, 1588. He afterwards sailed for India, where his exemplary manners occasioned his being chosen governor of the house of the Noviciates at Goa. In 1605, he went as a missionary to Ethiopia or Abyssinia, and remained with Laurentius Romanus in that

* Vol. I. p. 163.

(40) Biblog. Dict. VI. p. 210.
Eleventh Report of Brit. and For. Bible Society, App. p. 44.
Le Long, edit. Masch, pt. ii. vol. I. sec. 9, p. 180.
Adleri Biblioth. Biblica, pt. i. Plut. 15, p. 145.

† See *Note* pp. 412, 413, of this volume.

‡ See p. 349 of this volume.

arduous situation more than twenty-eight years. For the instruction of his converts, he translated the NEW TESTAMENT into the AMHARIC or *royal language of Abyssinia;* he also translated into the vernacular tongue of that country, the *Commentaries of Fran. Toledo, on the Epistle of St. Paul to the Romans; of Fran. Ribeira on the Epistle of St. Paul to the Hebrews;* and *of B. Viegas on the Revelation.* He died February 22nd, 1634.[41]

LOUIS DE CARDEIRA, (Alegambe calls him CALDEIRA,) born at Freguezia, near Beja, in Portugal, was descended from noble and wealthy parents. He entered into the order of Jesuits, December 25th, 1600, at the age of 15; and studied at the universities of Evora and Coimbra. Penetrated with zeal for the conversion of the heathens, he obtained leave of his superiors to embark for India, whither he sailed in 1611, and safely arrived with the companions of his enterprize. He continued at Goa twelve years, and then, in company with Father *Manuel de Almeida,* another celebrated missionary, set out for Abyssinia, where he arrived after many misfortunes; and after much difficulty gained admittance into that country. He devoted several years to the study of the Ethiopic language; and being well skilled in music, introduced it into the public religious services of the Abyssinians. He was at length banished to the kingdom of Tigre, with the patriarch Alphonso Mendes; and put to death April 16th, 1640, in the 55th year of his age. Beside other works in the Ethiopic language, he assisted *Louis de Azevedo* in translating the NEW TESTAMENT into the AMHARIC dialect, as spoken at the court of Abyssinia.[42]

JOHN GEORGE NISSELIUS, a learned printer at Leyden,

(41) D. B. Machado, Bibliotheca Lusitana, III. p. 60.
Alegambe, p. 307.
(42) D. B. Machado, Biblioth. Lusit. III. p. 76.

a German, born in the Palatinate, was well versed in the Oriental languages, and published, beside several minor tracts, the book of RUTH, 1660, 4to; the Prophecy of ZEPHANIAH, 1660, 4to; both in the Ethiopic language, and printed at his own press; the *three* EPISTLES OF ST. JOHN, in ARABIC and ETHIOPIC, printed at the Elzevir press, 1654, 4to; SOLOMON'S SONG, ETHIOPIC and ARABIC, 1656, 4to; and the EPISTLE OF ST. JUDE, 1654, 4to. the former from his own press, the latter printed by the Elzevirs;—in two of these works he was assisted by *Theodoré Petræus*:—and lastly an *Hebrew Bible*, 1662, 8vo. printed at his own press. He died A. D. 1662, before the Hebrew Bible was completed.[43]

THEODORE PETRÆUS, or PETRI, a learned native of Denmark, was born at Flensburg. The Danish king, Frederic III. sent him into the East, from whence, on his return, he brought a number of valuable Biblical MSS. from which he published his *Ethiopic* and *Arabic* versions. He was the friend of Nisselius, at whose press he printed several of his learned works. He published the Prophecy of JOEL, in ETHIOPIC, with a Latin version, at Leyden, 1661, 4to.; with the corresponding Hebrew, Arabic, Syriac, Chaldee, Coptic, and Greek words in the margin; the Prophecy of JONAH, in ETHIOPIC, with a Latin version, and four chapters of GENESIS, in ETHIOPIC, Leyden, 1660, 4to.;—the Prophecy of MALACHI, in ETHIOPIC, with a Latin translation, Leyden, 1661, 4to.;—the EPISTLE OF ST. JAMES, in ARABIC and ETHIOPIC; and jointly with J. G. Nisselius, the EPISTLES OF JOHN, and JUDE, 1654, 4to. He died A. D. 1673.[44]

ALI BEIGH, or HALI BEY, whose original name was ALBERT BOBOWSKI, called also BOBOVIUS, was a native

(43) Le Long, edit. Masch, pt. i. cap. i. sec. 1, p. 44; and pt. ii. vol. I. sec. 6, pp. 146. 150, 151. 156.

(44) Le Long, I. et *Index Auctor.* p. 575; et edit. Masch, pt. ii. vol. I. sec. 5, pp. 135—137; et sec. 6, pp. 146. 150, 151. 156.

of Poland. When young he was stolen by the Tartars, and sold to the Turks, who discovering his great talents, educated him in the Seraglio 20 years; after which he went to Egypt, in the service of a man of rank, and obtaining his freedom, returned to Constantinople, where his intimate acquaintance with many of the European and Asiatic languages gained him the office of *Tergjumán Bashi*, or first interpreter to Mohammed IV. On embracing Mohammedanism, he, according to the general custom, changed his paternal name for that of *Ali Beigh*. He was studious, and composed several works, particularly a *Grammar* and *Lexicon* of the *Turkish* language. He translated the whole BIBLE into the *Turkish* language about the year 1666, at the request of Levin Warner, the Dutch ambassador, who transmitted it to the library at Leyden, where it is still preserved in MS. About the year 1653, he translated the *Catechism of the Church of England* into *Turkish* by desire of Dr. Basire. His tracts on the *Religious Ceremonies of the Mohammedans*, were published among the works of Dr. Hyde, Oxon. 1767. He also translated other works, some of which are said to be in the Royal Library at Paris. Towards the close of life he became extremely uneasy at having embraced Islamism; and was designing to come to England, with the intention of abandoning his infidelity, and of obtaining a livelihood in a way consistent with the profession of Christianity, when he was arrested by death in 1675, to the great regret of the Christians at Constantinople, whom he had always befriended. He understood seventeen languages, and is said to have spoken in French, German, and English, like a native.[45]

We have now conducted our researches to a period,

(45) Hyde, Syntagma Dissertationum, à Greg. Sharpe, LL. D. vol. I. p. 247. Oxon. 1767, 4to.
Le Long, edit. Masch, pt. ii. vol. I. sec. 8, p. 166.

when "the light which had arisen in darkness" in the preceding century, had advanced towards meridian splendour, and not only illuminated Europe, but extended its influence to the remotest colonies of the European States. The right of every man to "search the Scriptures," was become the acknowledged principle of the Protestant churches; and even the Church of Rome connived at vernacular Catholic translations being placed in the hands of its members, at the discretion of the clerical authorities, with certain restrictions. The right to the free investigation of the Holy Scriptures, by all who are interested in their invaluable truths, being thus generally and permanently established, it becomes unnecessary to adopt in our remaining inquiries, the same minute and elaborate detail of historical facts, as in the preceding; and it will be therefore sufficient to record the more prominent and important occurrences relative to Sacred Literature, and Vernacular Translations.

CHAPTER XII.

EIGHTEENTH CENTURY.

English Versions. Gaelic, Irish, and Manks Versions and Translators. Arabic Scriptures. France. Spain. Portugal. Italy. Catholic Correspondence. Martini's Italian Version. Grison Bible. Dutch, and German Bibles. Canstein and Jewish Institutions. Translations into the Germanic and Northern Dialects. Georgian, Armenian, and Oriental Versions. Modern Asiatic Translations. Translations into the Dialects of Africa and America. Critical Editions. Conclusion.

THE *Eighteenth Century* commenced auspiciously by the completion of various editions of the Scriptures, begun or projected at the conclusion of the preceding century; and was rendered important to the interests of religion, and to the Biblical scholar, by numerous vernacular translations of the Divine volume, and inestimable and laborious critical publications of the Original Scriptures, and the cognate versions. To examine these in detail would afford matter for volumes, our limits will therefore little more than permit us concisely to notice the principal of the translations into different languages, which were made for the first time into those tongues during this century; or newly revised, and more extensively circulated.

In ENGLAND, no new translation of the Bible was made by regal or ecclesiastical authority during this century; but many persons of eminent learning, both of the Established Church, and among the Dissenters, published new or corrected translations, or corrected editions, of the

whole or separate portions of the Inspired Volume; lists of which are appended to Archbishop Newcome's *Historical View of English Biblical Translations*, Dublin, 1792, 8vo; the *third* edition of Lewis's *History of the English Translations of the Bible*, Lond. 1818, 8vo; and the *Preface* to Bishop Wilson's Bible, edited by the Rev. C. Cruttwell.*

The HIGHLANDS OF SCOTLAND, which had hitherto been without the Scriptures in the GAELIC, the native dialect of the inhabitants, were, during this century, favoured with them in the vernacular tongue.—As the *Irish* and *Gaelic* are both dialects of the Celtic, many persons were found who could, with some difficulty, use the Irish version which had been distributed among the inhabitants of the Highlands, at the close of the preceding century, by the liberality of the Hon. Robert Boyle; it was, nevertheless, desirable that a version should be procured and circulated, that could be readily understood by the inhabitants generally. This *desideratum* was supplied in the year 1767, by the Rev. JAMES STUART, minister of Killin, at the expense of "The Society in Scotland for propagating Christian Knowledge," assisted by a grant of £300 from "The London Society for promoting Christian Knowledge."—"The translation was highly creditable to the venerable author, and gave great satisfaction to all who were qualified to judge of its merits." It was printed in 8vo. with *Rules for reading the Gaelic*, at the end. A new edition of 20,000

* This edition of the English Bible was printed at Bath, 1785, in 3 vols. royal 4to. It has obtained the name of Bishop Wilson's Bible from being accompanied with the brief notes of that venerable prelate; but its great merit arises from the industrious editor having collated the present authorized version with the most important preceding and subsequent English translations, and placed the *Various Renderings* at the foot of the page, thus forming a most useful and important *Variorum* edition. The editor has prefixed an historical and biographical *Preface*, and subjoined a translation of the *third* book of *Maccabees*.

(1) Thomson and Orme's Historical Sketch, p. 68.

copies was afterwards published by the same society.

The Rev. James Stuart was born at Glenfinlass. He studied at the university of St. Andrews, was ordained minister of Killin in the year 1737, and was the third minister of that parish since the Revolution. This charge was a most laborious one; his parish being 28 miles long, and from 6 to 8 miles broad, with a population of about 2350 souls. The parish church was at Killin, but he had two other places of public worship,—one at Ardeonaig, on the south side of Loch Tay, and the other in Strathfillan, 17 miles distant from Killin, in which he preached alternately every third Sunday. In the year 1775, he was relieved from part of that service by Lady Glenorchy's bequeathing a sum of money for the support of a minister in Strathfillan, and the late earl of Breadalbane's granting him ground for a glebe; and afterwards provision was likewise made for the support of a minister at Ardeonaig.

In the year 1780, Mr. Stuart's son Patrick was ordained his assistant and successor; but owing to his infirm state of health, his father derived not that aid and comfort from him which otherwise he was so well calculated to afford.

Mr. Stuart devoted much of his time to reading, study, meditation, and prayer. As his memory was great, he hardly ever forgot what he read, if in the least interesting. His knowledge therefore was very extensive, especially in divinity, history, and the belles lettres. He was long in the habit of reading every morning a certain portion of the Old and also of the New Testament, and so well was he acquainted with every remarkable passage in each of these, and with the chapter and verse in which

(1) Thomson and Orme's Historical Sketch, &c. p. 68.
Brief Sketch of various Attempts to diffuse the Knowledge of the Holy Scriptures through the medium of the Irish Language, p. 135, *Note*. Dublin, 1818, 8vo.
Reports of Brit. and For. Bib. Soc. Rep. I. p. 55; Rep. II. p. 174.

it was to be found, that he was often called by his friends A LIVING CONCORDANCE.

As he was an eminent preacher, especially in the Gaelic language, the "Society in Scotland for propagating Christian Knowledge," considering that no part of the Sacred Scripture had as yet been translated into that language, though the only one spoken and understood by a great proportion of the Scottish Highlanders, requested that he would translate the New Testament into Gaelic, with a view to their publishing it. Accordingly he undertook to execute that work with all the expedition which a proper attention to other duties would permit. He translated, not from our English version, however much he in general admired it, but from the original Greek, which he understood well. When he had completed the translation, the manuscript was all revised by the pious and learned Mr. Frazer, minister of Allness, who communicated to him many useful remarks. In the year 1767, the work was published at Edinburgh, and was well received by the public. It led many to read and study the Gaelic language, who formerly paid no attention to it. Before that time the directors of the Society had, in a great measure, imbibed the sentiments of his Majesty's ministers after the rebellion, in 1745, that the Gaelic as well as all the peculiar manners of the Highlanders ought, if possible, to be abolished: and they gave positive injunctions to their schoolmasters to teach their scholars to read only English books, though they often did not understand a word of them. The impropriety of that conduct was, in strong terms, pointed out by the late Dr. Samuel Johnson, in an excellent letter which he wrote to Mr. W. Drummond, which letter was afterwards published, with the doctor's consent, in some of the magazines;* and proved one great means of leading the

* A copy of the letter may be found in Anderson's Memorial pp. 53—55.

directors to give immediate orders to their schoolmasters to teach their scholars to read books in Gaelic as well as English, and to translate the one into the other. A second improved edition of the said Gaelic translation of the New Testament, under the care and superintendence of Mr. Stuart's eldest son, the Rev. John Stuart, minister of Luss, was published in the year 1796, and a third in 1813.*

Mr. Stuart was blessed with good health, had the use of all his faculties almost unimpaired, and continued to discharge the public and private duties of his office, till three or four months before his death, which took place on the 30th of June, 1789, in the 89th year of his age, and 52nd of his ministry. In praise of his character as a man, and as a minister of the Gospel, too much perhaps cannot be said. The leading features thereof are well delineated in an epitaph for him, written by the late Mr. Ramsay, of Ochtertyre, a gentleman who knew him well, and had a high esteem for him.

(EPITAPH.)

Memoriæ sacrum,
JACOBI STUART,
Apud Killin per LII. annos,
V D M.
Vir utilissimæ popularitatis:
Abhorrens enim a factione strepituque,
Amoris operâ indefessâ
Suos sibi mirifice devinxit:
Sive enim in via loquebatur,
Sive e suggesto sacra pandebat oracula,
Auditorum corda intus arserunt.
Peccato acerbus, peccatori lenis!
In illo convenerunt
Doctrina, Pudor, Suadela,

* Other editions have been published by the British and Foreign Bible Society.

Sanctissimi mores suavisque hilaritas,
Domo modica sed peramæna
Concordiæ diu mansione,
Vicinos, viatores, egenos ex animo excipere
Illi erat pro luxuria.
Ibi demum asthmate afflictus
Invite a publicis cessans muneribus
Familiam amicosque et pati et mori
exemplo suo placide docuit.
Ultima canente tubâ
(Canet etenim, mortuique resurgent)
Præ Pastori pio et fideli
Quantuli minuti Philosophi
Vel Cæsares, orbis terrarum domini!
Obiit pridie Calend: Jul:
A.D.MDCCLXXXIX.
Æt. LXXXIX.*

The *Gaelic New Testament* having met with the most cordial reception among the Highlanders, it became desirable to furnish them with a similar translation of the Old Testament; but various circumstances prevented

* The editor is indebted for the favour of this biographical account of the Rev. James Stuart, written by his son, the Rev. Dr. Stuart, of Luss, to the friendly offices of the Rev. Mr. Thomson, of Perth.—The following translation of the epitaph, though inadequate to the merits of the original, will convey to the English reader some idea of the character it portrays: "SACRED to the memory of JAMES STUART, fifty-two years minister of the Gospel at Killin.—A man of popular talents and eminent usefulness. Utterly averse from party-spirit and contention, he astonishingly attached his friends to him by his unwearied labours of love. For whether 'he talked by the way,' or 'opened the Scriptures' from the pulpit, the hearts of his hearers 'burned within them.' To sin, severe; to the sinner, mild! In him were united learning, modesty, and eloquence, the holiest manners and the most engaging cheerfulness. In his plain, but delightful mansion, long the residence of peace, he accounted it a luxury to entertain friends, travellers, and the needy. There, at last, afflicted with an asthma, reluctantly ceasing from public duties, he, by his example, placidly taught his family and friends, how to suffer and to die. When the last trump shall sound, (for 'the trumpet shall sound and the dead be raised,') how insignificant the minute philosophers, or the Cæsars, lords of the world, to the pious and faithful pastor! He died June 30th, 1789, aged 89."

the accomplishment of this great work for many years. At length these obstacles were surmounted, and the Rev. Dr. JOHN STUART, minister of Luss, son of the late venerable translator of the New Testament, was employed by the "Society in Scotland for propagating Christian Knowledge," in translating the greatest part of the OLD TESTAMENT into the *Gaelic* language. The translation was printed in four parts: the *First*, containing the *Five Books of Moses*, was published in the year 1783; the *Second*, containing the *eight following Books*, was published in 1787; and the *Third*, containing the next *nine Books*, was published in 1801. The *Fourth Part*, containing the *Prophets* from Isaiah to the end of the Old Testament, was translated by the late Rev. Dr. SMITH, minister of Campbeltown, and published in the year 1786; and a new edition thereof, under the care of the Rev. ALEXANDER STEWART, minister of Dingwall, was published in the year 1807, in 12mo: and at the same time the former parts of the Old Testament were likewise reprinted in 12mo. and published with little or no alteration; besides which, an edition in 12mo. was also published in London, in the same year, 1807, by the "British and Foreign Bible Society," from copies furnished by the "Society in Scotland for promoting Christian Knowledge," but without any corrections or alterations. Before the translation was first published, it was carefully revised by such gentlemen, in different parts of the Highlands, as were reckoned best qualified for the task. The translators had the satisfaction to find, that in every part of the Highlands, the version of the *Old*, as well as of the *New Testament*, met with the approbation of the best judges; and the General Assembly of the Church of Scotland, met at Edinburgh, in May, 1816, were pleased to order, that, for the present, it should be the only *Gaelic Version* used in any Highland church or chapel. But as the *Gaelic Bibles* hitherto printed were of too

small a size for the pulpit, in order to remedy that evil, the "Society" determined to publish immediately a good quarto edition of the *whole Gaelic Bible*, chiefly under the care and superintendence of Dr. JOHN STUART, minister of Luss, and the Rev. ALEXANDER STEWART, minister of Dingwall; with the view of improving which, the General Assembly appointed a standing committee, consisting chiefly of clergymen well skilled in the Gaelic language, to revise the work as it was carried on, so that when it was completed, it might be adopted as the authorized version of the Sacred Scriptures. The general assembly which met at Edinburgh, in 1816, approved of the diligence of the committee; and the work was printed with all the expedition which the nature of the undertaking, and the health of the editors permitted.*

Nearly allied to the *Gaelic* is the IRISH, or *Erse*, another dialect of the Celtic. In this tongue the Scriptures had been printed in the preceding century, and in the year 1709, the Lower House of Convocation, in consequence of an earnest recommendation from the Lords, for their advice and assistance, resolved to print the Holy Bible and Liturgy of the Church of England, in the Irish language, but in the English character, to draw up an Exposition of the Church Catechism in that tongue, and to encourage clergymen, duly qualified by their knowledge of the language, to preach, catechise, and perform divine service in it.[2] In 1713, the "Society for promoting Christian Knowledge," printed an edition of 6000 copies of the *Book of Common Prayer*, the same number of the *Church Catechism*, with the Irish alphabet, and elements of the Irish language, for the use of

* The preceding statement respecting the translation of the Gaelic Old Testament, is from a communication obtained from the learned translator, Dr. Stuart, by the kindness of the Rev. Mr. Thomson. Other interesting particulars will be found in the Reports of the British and Foreign Bible Society. See 2nd *Report*, 1806, App. p. 174, No. 23.

(2) Brief Sketch of Various Attempts, &c. p. 37; and App. H. p. 7.

the charity schools, and 6000 copies of Lewis's *Exposition of the Church Catechism*, translated by the Rev. John Richardson, rector of Annah, alias Berturbet, in the diocese of Kilmore, author of an "History of the attempts that have been made to convert the natives of Ireland, &c." These were all printed in the English and Irish languages, in parallel columns, and were distributed, partly in Ireland, and partly in the Highlands of Scotland.[3]

Some efforts were also made to promote the study of the Irish language, in the university of Dublin, and to establish the reading of the Scriptures, and the performance of the divine offices in it, among those who only understood their native tongue, or were but imperfectly acquainted with the English; but the project of printing the Bible, according to the resolution of the Lower House of Convocation, failed, and no new edition of the IRISH SCRIPTURES was printed till 1799, when Dr. STOKES, late senior fellow of Trinity College, Dublin, now lecturer on Natural History, in the university, published 2000 copies of St. LUKE'S GOSPEL, and the ACTS OF THE APOSTLES, from Daniell's version. These, as well as an impression of the FOUR GOSPELS and the ACTS, which followed in the year 1806, were in parallel columns of English and Irish, and in the Roman character.* Since then other editions of the *New Testament* have been printed, under the direction of the "British and Foreign, and the Hibernian Bible Societies," and some separate portions of the Old and New Testament, at the expense of individuals.[4]

The same mistaken policy which so long prevented the translation of the Scriptures into the Gaelic and Irish

(3) Brief Sketch, &c. pp. 44, 45.

* In 1806, Dr. Stokes printed and circulated observations "On the necessity of publishing the Scriptures in the Irish Language."

(4) Brief Sketch, &c. pp. 47, 48, 50, 51.
Anderson's Memorial on behalf of the Native Irish, p. 71.

tongues, unhappily extended its influence also to the ISLE OF MAN, and about the year 1740, it was confidently affirmed that, "the ancient Bishop of Man had found means to bring the *Manks* into disuse." That this statement was incorrect, nothing could more fully have disproved, than the pains the venerable bishop (WILSON) took to acquire a knowledge of the native language of the island, and to print and circulate such works in it as he deemed conducive to the spiritual interests of the people of his charge. The first work he published in the *Manks* tongue, and the first ever printed in it, was a small tract, in 1699, in Manks and English, entitled "*The Principles and Duties of Christianity.*" In his latter days he procured a translation of the GOSPEL OF ST. MATTHEW, into Manks, which was printed at his own expense, and extensively circulated through the country. He also got the GOSPELS OF ST. MARK, ST. LUKE, and ST. JOHN, and the ACTS OF THE APOSTLES, translated into the same tongue, but did not live to see them printed.[5]

After the decease of Bishop Wilson, his successor Dr. HILDESLEY caused the *Gospels* and the *Acts of the Apostles* left in MS. to be revised and prepared for the press, and with generous assiduity laboured to obtain a complete translation of the whole of the Divine Volumes into the Manks language. The persons principally employed in this great work were the Rev. PHILIP MOORE, rector of Kirkbride, and the Rev. JOHN KELLY, afterwards rector of Copford, near Colchester; though different portions of the Bible were distributed for translation, among such of the insular clergy as were best acquainted with the language. In 1763, in consequence of the bishop's successful application, the "Society for promoting Christian Knowledge" issued proposals for printing the Bible, the Liturgy, and religious books and

(5) Stowell's Life of Bishop Wilson, *passim*, 8vo.

tracts, in the vulgar tongue of the island; and shortly afterwards printed a large impression of the NEW TESTAMENT, as well as editions of several other works; which they were enabled, by the liberal benefactions received for that purpose, to distribute gratuitously among the lower classes of the inhabitants.[1] In 1773, the whole BIBLE, with the Apocrypha, was finished, and printed, in the folio size, under the patronage of the bishop, at the expense of the "Society for promoting Christian Knowledge,"* and in 1776, the "Society" published another edition of the NEW TESTAMENT.[6]

The Rev. PHILIP MOORE, one of the learned men employed in the revision and translation of the *Manks* Scriptures, was born in 1705. In the earlier part of his life he was the chaplain of Bishop Wilson, whose intimate friendship he enjoyed for many years. He was engaged also in the education of youth; and at the time of his death, all the clergy in the island, except four, had been educated by him, and by them he was always distinguished with peculiar respect and affection. Whilst occupied in preparing the Manks Scriptures for publication, he was honoured with the advice of the two greatest Hebræans of the age, Bishop Lowth, and Dr. Kennicott. His character appears to have been excellent, at once exemplary and amiable, and his death, which happened January 22nd, 1783, in his 78th year, was very generally and deeply regretted.[7]

JOHN KELLY, LL.D. another of the learned translators

* When Bishop Hildesley received the last part of the translation, which had been so long the object of his desires, and which occurred on Saturday, November 28th, 1772, a few days before his death, he sung the "Nunc, Domini, dimittis," or "Song of Simeon," in the presence of his congratulating family, as expressive of his grateful feelings. Chalmers' *Gen. Biog. Dict.* XVII. p. 479.

(6) Brief Sketch of Various Attempts, &c. pp. 130, 131.
Summary Account of the Society for promoting Christian Knowledge, p. 9. Lond. 1819.

(7) Chalmers, XXII. p. 334.

of the *Manks Bible*, was born November 1st, 1750, at Douglas, in the Isle of Man; and was educated under the Rev. Philip Moore, then master of the Free Grammar School of Douglas. Before he was seventeen, he attempted the difficult task of reducing to writing the grammatical rules of that tongue, and proceeded to compile a dictionary of it. The difficulty of such an undertaking to any one, and especially to so young a scholar, may be estimated by the reflection, that this was the very first attempt to embody, to arrange, and to grammaticize this language: that it was made without any aid whatever from books, MSS. or oral communications; but merely by dint of observation on the conversation of his unlettered countrymen. Just at this period, Bishop Hildesley had matured his plans for presenting the natives of the island with the Scriptures, the Liturgy, and other religious works, in the vernacular tongue. His lordship most gladly, therefore, availed himself of the talents and attainments of young Kelly, and prevailed on him to dedicate several years of his life to this great and favourite object. The Scriptures having been distributed in portions amongst the insular clergy, for each to translate his part, the serious task devolved on him of revising, correcting, and giving uniformity to these several translations of the *Old Testament*; and of conducting through the press the whole of these publications. In June 1768, he entered on his duties: in April 1770, he transmitted the first portion to Whitehaven, where the work was printed; but when conveying the second, he was shipwrecked, and narrowly escaped perishing. The MS. with which he was charged, was held five hours above water; and was nearly the only article on board preserved. In the course of his labour, he transcribed with his own hand, all the books of the Old Testament *three* several times! The whole impression was completed, under his guidance, in December, 1772.

In 1776, Mr. Kelly received an invitation from the episcopal congregation at Air, in North Britain, to become their pastor; and on this title was ordained by the bishop of Carlisle. In 1779, he was engaged by the duke of Gordon, as tutor to his son, the marquis of Huntley; in 1785, he married; in 1791, by his noble patron's influence he obtained the vicarage of Ardleigh, near Colchester, which, on being presented to the rectory of Copford, in the same neighbourhood, he resigned, in 1807, in favour of his friend and brother-in-law, the Rev. Henry Bishop. He was of St. John's College, Cambridge, where he proceeded LL.B. 1794, and LL.D. 1799. In 1803, he published *A Practical Grammar of the Ancient Gaelic, or language of the Isle of Man, usually called Manks;* and in 1805, issued proposals for *A Triglott Dictionary of the Celtic tongue, as spoken in the Highlands of Scotland, Ireland, and the Isle of Man;* of which 63 sheets were printed, when the unfortunate fire at Messrs. Nichols's, the printers, in 1808, destroyed the whole impression. The doctor's MS. and some of the corrected proofs, are said to be still in the hands of the family. He died of a typhus fever, November 12th, 1809.[8]

British benevolence did not, however, confine itself within the limits of its immediate claims, but extended itself to the spiritual necessities of distant churches and people. In 1720, the London "Society for promoting Christian Knowledge" extended their regard to the Greek church, in Palestine, Syria, Mesopotamia, Arabia, and Egypt, in consequence of the representations of Mr. Salomon Negri, a native of Damascus, in Syria, who was eminently versed in the Oriental languages. He had been professor of Syriac in the College *Della Sapienza*, at Rome, and of Arabic in the College *De Propaganda*, and having he mbraced the Reformed religion, was then residing at

(8) Gent. Mag. 1810, vol. LXXX. p. 81

Halle, in Saxony, from whence he afterwards came to England, for the purpose of superintending the Arabic versions published by the "Society." His correspondence, with that of several other Oriental scholars, was printed in 1721, 8vo. and again in 1725, 8vo. with the title, "An Extract of several Letters relating to the great charity and usefulness of printing the New Testament, and Psalter, in the Arabic language, &c." He gave a considerable part of his MSS. to the library of the Orphan House, at Halle, a catalogue of which may be found in *Thesaurus Epistolæ La Crozianâ*, tom. I. epist. 3. p. 19. His life, written by himself, was published in 1764, by G. A. Freylinghausen, with the title "Memoria Nigriniana, hoc est Salamonis Negri Damasceni vita, olim ab ipsomet conscripta, nunc autem accessionibus quibusdam illustrata, &c." Halæ Salicæ, 1764.[9]

The result of the application and correspondence of S. Negri, was a resolution on the part of the "Society," to print an edition of the ARABIC PSALTER, and NEW TESTAMENT, for which proposals were accordingly issued, and towards which the benefactions were so liberal, the king himself contributing £500, that notwithstanding the expense, which was calculated at £2976. 1. 6½, the PSALTER was printed in 1725, in 8vo. from a copy sent from Aleppo, as approved by the patriarch of Antioch, comprising an edition of 6250 copies; the NEW TESTAMENT, in 1727, in 4to. comprehending 10,000 copies; and 5000 *Catechetical Instructions*, with an *Abridgment of the History of the Bible* annexed; great part of which were sent into the East, and distributed in the Holy

(9) Summary Account, &c. p. 12.
" Ed. Rowe More's Dissertation upon English Typographical Founders and Foundries, p. 63. 1778, 8vo.
Millar's Propagation of Christianity, Works, VIII. p. 328. Paisley, 1789, 8vo.
Amadutii Alphabetum Grandonico-Malabaricum, sive Samscrudonicum. Romæ, 1772. pp. 10, 11.

Land, Persia, and other countries.[10]

Passing to the Continent, our attention is arrested by remarking the religious persecutions raised against the Protestants in FRANCE; and we are astonished to find the bigotry and cruelty of the darkest ages exercised by the authorities of that civilized and enlightened nation. From the time of Louis XIV. the persecution of the Protestants had never entirely ceased, but in the year 1744, it began to rage with increased fury; several pastors and others were condemned to the gallies, branded with a hot iron, or exposed to brutal violence in the pillory; females were imprisoned or confined in monasteries; books were seized, and property confiscated; and severe and oppressive edicts issued against the Reformed.[11]

These violent proceedings against those who differed from the Catholic faith, did not entirely prevent, though they probably restricted the circulation of the Scriptures in the vernacular tongue, by the French Protestants, for the pastors of Geneva, as well as others in different places, caused a number of editions, agreeably to their own views, to be printed, and sold to those who were desirous of possessing the Word of God in their native tongue. Of the new translations of the *French Bible*, or *New Testament*, which were executed during this century, the most celebrated ones were those of LE CENE, LE CLERC, BEAUSOBRE and L'ENFANT, SIMON MARTIANAY, and LE CHAIS. *Le Cene*, *Le Clerc*, *Le Chais*, and *Beausobre* and *L'Enfant*, as is well known, were Protestants: *Simon* and *Martianay*, Catholics.

Advancing to the inquiry of the state of Biblical literature in SPAIN and PORTUGAL, the scene which is

(10) Summary Account, p. 12.
More's Diss. on Typographical Founders, *ut sup.*
Gillies's Historical Collections, II. B. iv. ch. i. p. 14. Glasgow, 1754, 8vo.
Le Long, edit. Masch, pt. ii. vol. I. sec. 5, pp. 125. 129.

(11) Armand de la Chapelle, Necessité du Culte public; Pieces Justificatives, VI. p. 390. A la Haye, 1746, 8vo.

presented during the greater part of the eighteenth century, is most barren and dreary. Dr. Geddes, though a Catholic, and possessing peculiar opportunities of information, observes in his "Prospectus," printed in 1786: "In SPAIN there is not, I believe, at this day, a single edited version of the *whole* Bible!" He adds, however, that "some particular books have been lately published; and it is not to be doubted the rest will soon follow." An edition of the NEW TESTAMENT of Cassiodorus de Reyna's version, corrected and revised by SEBASTIAN DE LA ENZINA, minister of the English church, was neatly printed at Amsterdam, by Jacobus Borstius, 1708, small 8vo. or 12mo. In 1715, the *Liturgy of the Church of England*, including the PSALMS of De Reyna's version, edited by FELIX DE ALVARADO, minister of the English church, was printed at London, by W. Bowyer, in 8vo.[12] In G. Offor's sale-catalogue, of 1816, there are several copies of an edition in royal octavo, of the date of 1726, but without notice of place where printed, or printer's name.*

PORTUGAL appears to have been almost equally destitute of the Scriptures in the vernacular tongue, with Spain; for except those editions published by the Protestant missionaries in the East, or printed at Amsterdam, for their use, of which notice will be hereafter taken, there does not appear to have been more than one or two editions of the *Portuguese Bible*, or *New Testament*, printed during the whole of the eighteenth century! A complete edition of the *Portuguese Bible*, from the Vulgate, with annotations, &c. by ANTONIO PEREIRA, in 23 vols. 12mo. was printed at Lisbon, in 1783, and reprinted, Lisbon, 1802. Copies

(12) Adleri Biblioth. Biblica, pt. ii. Plut. 23, p. 355.

* A translation of the *whole* BIBLE from the Vulgate into the Spanish, accompanied with the Latin text and notes, by Father SCIO, was printed at Madrid, in 1807, 16 vols. fol. and from which Mr. Bagster has taken the PSALMS for his Ogdoglott Prayer-Book, and the *Spanish* version inserted in his new *Polyglott Bible*.

of these editions are in the library of the British and Foreign Bible Society.[13]

ITALY, a country famed as the seat of the fine arts and polite literature, has for ages exhibited a curious inconsistency between the encouragement of polite, and the depression of Sacred learning. In the century we are now reviewing, this difference appears in the policy adopted by the Roman pontiffs, with reference to the Holy Scriptures. For Pope CLEMENT XI. in 1713, published the famous bull against Father Quesnel's "Moral Reflections upon the New Testament," usually called the Bull *Unigenitus* from beginning with the words, "Unigenitus Dei Filius pro nostra et totius mundi salute filius hominis factus:" By this bull, 101 propositions, on various points of divinity, extracted from Quesnel's "Reflections," are condemned in the most violent terms.[14] *Indices librorum prohibitorum*, or catalogues of prohibited books, were also published at Rome, under the same pontiff, in 1711, 1716, and 1717, in 8vo.[15]

Pope BENEDICT XIV. who conferred the title of *Most Faithful* on the king of Portugal, was a learned man and the patron of literature, yet discovered a morbid caution respecting the Holy Scriptures, and heretical publications, since he not only issued a bull in which was "laid down the method of examining and proscribing books," containing a long code of rigid instructions for the inquisitors; but also sanctioned the publication of certain *Indices librorum prohibitorum*, editions of which were published at Rome, in 1752, in 8vo. and in the year of his decease, 1758, in 4to. It ought, however, to be recorded to the honour of Benedict, that the power of granting leave or licenses to read the Bible in the vulgar

(13) Reports of Brit. and For. Bible Society, Rep. 3, p. 40. 1807; and Rep. 9, App. p. 96.

(14) arduini Acta Conciliorum, XI. Append. pp. 1631—1640. Paris, 1715, fol.
Antibiblion, No. 4, p. 58. June, 1817. Lond. 8vo.

(15) Peignot, Dictionnaire des livres condamnés au feu, &c. I. p. 264.

tongue, by the bishop or inquisitor, which, though allowed by the council of Trent, had been taken away by Clement VIII. was restored by a decree of the Congregation of the Index, June 13th, 1757, in cases where "such versions of the Bible are approved by the holy see; or published with notes taken from the holy Fathers of the church, or learned Catholic writers."[16]

Benedict XIV. was succeeded in the papal honours by Cardinal Rezzonica, a native of Venice, and bishop of Padua, who assumed the name of CLEMENT XIII. During the period that he exercised the pontifical authority, the Jesuits were expelled from several of the European kingdoms; and it has been asserted, though apparently without foundation, that, in 1759, he gave permission to the different Catholic States, to print the Bible in their respective vernacular tongues.* Clement XIII. dying suddenly, February 2nd, 1769, the celebrated Cardinal Ganganelli was advanced to the papal dignity, and took

(16) Walch's History of the Popes, B. viii. ch. i. pp. 295, 296.
Antibiblion; No. 4, p. 57.
Peignot, Dict. des livres condamnés au feu, &c. I. p. 265.
Protestant Advocate, I. p. 493. Lond. 1813, 8vo.

* In an early edition of the English Bible, (1572,) the author met with several bibliographical MS. notes on the fly-leaves, among which was the following: "The Bible permitted to be printed in all the languages of the Catholic States, by the Pope, February 28th, 1759." Desirous of obtaining accurate information on a point of such importance, he applied to the Rev. CHARLES PLOWDEN, Superior of the college at Stoneyhurst, from whom he received the following obliging communication:

- - - - "With respect to the alleged permission granted in 1759, by Clement XIII. to print the Bible in all the languages of Catholic States, I never have heard of such a grant, and I must doubt of its existence for the following reasons: because in the list of briefs issued by that pontiff, none of that import is found: because Bergier and Sardagna, Catholic controvertists, the first of whom wrote in France, the other in Germany, soon after the pretended grant, are perfectly silent about it, though frequently their subject matter would have required the mention of it: finally, because as Bellarmin says,† there existed no law forbidding translations of Scripture by qualified persons, into vulgar languages, but only prohibiting the Sacred Text to be read

† *De Verbo Dei, cap. de Editionibus Vulgaribus.*

the title of CLEMENT XIV. Under his pontificate, the order of Jesuits was entirely suppressed by a bull, dated 1773. He died September 22nd, 1774, and was succeeded by Cardinal *Braschi*, who, on attaining the tiara, adopted the title of PIUS VI. This pontiff born at Cesena, December 27th, 1717; was made treasurer of the apostolical chamber by Benedict XIV. and raised to the rank of cardinal, by his predecessor Clement XIV. His public acts and private virtues, during a long and anxious exercise

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in vulgar languages, by persons deemed unfit by their pastors to be trusted with such translations. Hence there was no need of a dispensation: and certainly such a grant as is pretended would have come too late, since in almost every Catholic country, the Scriptures had been long before translated into the vernacular language of each."

I have the honour, &c.

Stoneyhurst, Dec. 21st, 1819. C. P."

In a subsequent correspondence Mr. Plowden favoured the author with an extract from the letter of an Italian correspondent, on the same subject, which is here presented to the reader:

"Rome, March 4th, 1820."

. . . . . "You was perfectly right in denying the existence of the pretended decree of February 28th, 1759. Monsignor Mai made the most diligent inquiries about it, and was not able to find either the decree, or any trace at all of such a thing. Not trusting to him alone, another prelate, who keeps all the books in which all such decrees are registered, was requested to inquire if he could succeed in finding it out. Having the date of the decree, he was sure to find it, if it existed: but after much diligent examination he concluded, that never a decree of this nature was issued from the holy see. Other most able men made the most diligent researches, but all proved fruitless. Besides this, Monsignor Mai told me, that when, under Pius VI. MARTINI, archbishop of Florence, made known his intention of printing his translation of the Bible, (which was not the first, or rather it was perhaps the first *complete* edition of the whole Bible in Italian,) some made several difficulties about its publication: yet it is well known that Martini never quoted the supposed decree, but by the authority of that pope was permitted to print his translation with appropriate explanatory notes. To conclude, you may assure Mr. T. there never was such a decree, &c." To this Mr. Plowden adds; "It appears to me, that the facts stated [above], joined to the reasonings alleged in my first letter to you, afford sufficient evidence of the non-existence of the decree of February 28th, 1759. I might add another presumption: February 28th, 1759, was Ash-wednesday, a day on which, I believe, the Roman congregations do not sit for business.

Stoneyhurst, March 27th, 1820. Yours, &c. C. P."

of the papal dignity, entitle his memory to the gratitude and honour of his communion, whilst the barbarity and indignity with which he was treated by the revolutionists of France, must excite the indignation and abhorrence of every friend to justice and humanity. He died at Valence, after a short illness, August 29th, 1798, aged 82.[17] One of the most important of his public religious acts, was the sanction he gave to the translation and publication of the *whole* BIBLE into the ITALIAN language, by MARTINI, archbishop of Florence. The *New Testament* was published at Turin, in 1769; and the *Old Testament*, in 1776. The version being dedicated to Pius VI. and approved of by him, a commendatory *Epistle* from his Holiness was printed as an introduction; of which the following is a translation:

"*Pius VI. P. P. to his beloved Son, Antonio Martini, of Turin.*"

"Beloved Son, health and apostolical benediction."

"AT a time when a vast number of bad books are published, which most grossly attack the Catholic religion, and which are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Divine Scriptures, for they are the most abundant fountains which ought to be left open to every one, to draw from them pure doctrine and morality, and to eradicate the errors which, in these corrupt times, are so widely disseminated. This, you have seasonably effected as you affirm, by publishing the Sacred Writings, in the vernacular tongue, intelligible to every one; especially when you show and set forth that you have added explanatory notes, which being extracted from the holy fathers preclude every danger of abuse: thus you have neither swerved from the laws of the Congregation of the Index, nor from the constitution

(17) Lempriere, Univ. Biog.

on this subject, published by the immortal pontiff Benedict XIV. our predecessor in the pontificate; and whom we deem it honourable to have had as our excellent master in ecclesiastical learning, when we had the happiness of holding a situation near his person. We therefore applaud your eminent learning, and extraordinary piety; and we return you our due acknowledgments for these books which you have transmitted to us, and which, when convenient, we will read over. In the mean time, as a token of our pontifical benevolence, accept our apostolical benediction, Beloved Son, which we very affectionately impart to you."

"Given at Rome, at St. Peter's, March 17th, 1778; the fourth year of our pontificate."

"PHILIP BUONAMICA, from the Latin epistle of his holiness."[18]

Martini's translation has been repeatedly printed: the edition of Livorno, 1818, and that of Italia, 1817, with the stereotype New Testament, executed by T. Rutt, Shacklewell, (near London) 1813, were put in the prohibitory Index, by a decree of January 17th, 1820.*

ANTONIO MARTINI was born at Prato, in 1720. He lived at Turin, and there published his Italian translation, first of the New Testament, and afterwards of the Old. This version was approved by the diocesan bishop, and he was thanked for it by Pius VI. who soon after named him bishop of Bobbio. On his way to Rome to receive episcopal consecration, he was detained at Florence by the Grand Duke Leopold, who, in 1781, named him archbishop of Florence. The prince was, however, disappointed in his expectation of finding in the prelate a co-operator in the innovations which he had planned. Martini was sincerely attached to the see of Rome, and steadily opposed the proceedings of Ricci, bishop of Pistoria,

(18) Antibiblion, No. 4, p. 62.

* From private information.

which were countenanced by the prince. He distinguished himself in the assembly held in Florence, in 1787, with a view to favour that bishop; and had the principal hand in defeating the schemes of that prelate. He published *Moral Instructions on the Sacraments*, and *Dogmatical History*, and *Moral Instructions on the Creed*, besides several *Pastoral Charges* which have been much commended. His death occurred December 31st, 1809.*

Beside the editions of the Italian Bible or New Testament of Martini's version, there were several others, chiefly revisions of Diodati's or other former translations. The entire BIBLE edited by MATTIA D' ERBERG, "Cultore delle sacre lettere," was printed at Nuremberg, 1712. Some copies have Cologne, as the place of printing. This edition is said on the title-page to be corrected and compared with the original Hebrew and Greek; the New Testament appears to have been taken from one made from the Greek, and corrected according to the Vulgate which was edited by GIOVAN LUIGI PASCHALE, and printed in 1555, accompanied with a *French* translation. Another revision of Diodati's Bible was published by JOHN DAVID MULLER, M. A. Leipsic, 1744, fol. and 8vo. and a third at Dresden and Leipsic, 1757, 8vo. The New Testament, edited by FERRO MONTANO, licentiate in law, and dedicated to Christian, duke of Saxony, was printed at Leipsic, 1702, 12mo.† Another corrected edition of the New Testament of Diodati's translation, was printed at Zurich, by David Guessner, 1710, 12mo. This was followed by an edition at Altenburg, by J. L. Richter, 1711, 12mo. and professes to be translated into Italian, by D. C. H. F. but is said to be only the version of Diodati, altered in a few places.

* For this biographical Sketch of Archbishop Martini, I am indebted to the Rev. Charles Plowden.

† A copy in Offor's Sale-Catalogue, 1816, is said to be in 3 *vols*, 18*mo*.

A new translation from the Greek, by MATTEO BERLANDO DELLA LEGA, D. D. professor of philosophy in the university of Erlangen; and JACOPO FILIPPO RAVIZZA, D. D. was printed at Erlangen, 1711–12, 2 vols, 8vo. The translators, who had renounced the tenets of the church of Rome, and embraced Lutheranism, accompanied the translation with notes, in which they combated the errors of the Catholic doctrines, particularly relative to tradition; and subjoined a short Catechism. It is dedicated to the Queen of England. In 1743, an octavo edition from the Greek, by GIOVAN GOTLOHBE GLICCHIO, was published at Altenburg and Leipsic, ornamented with an engraved title-page, and plates. An edition of the New Testament was likewise published the following year, (1744) at Leipsic, of *J. D. Muller's revision* of Diodati's translation, in 8vo.[19]

JOSEPH BLANCHINI, or BIANCHINI, also published the first volume of an important work on the canon of Scripture, under the following title, "*Vindiciæ canonicarum Scripturarum vulgatæ Latinæ editionis*," Rome, 1740, fol. This volume, the only one published, was to have been followed by six others, the plan of which is sketched in the preface, which, with the preliminary dissertations, contains the history of all the different books of the Bible, the manuscript copies in various libraries, the translations, &c. This learned priest of the oratory, who is known as the editor of several MSS. of the *Vetus Italica*, or ancient Latin version of the Gospels, entitled *Quadruplex Evangeliarum, &c.* was born at Verona, September 9th, 1704, and was educated under the eye of his uncle, the celebrated Francis Bianchini, in the college of Montefiascone. Before 1725, he was promoted to a canonry in the cathedral, and a

(19) Adleri, Biblioth. Biblica, pt. i. Plut. 24, pp. 356—363.
Walchii Bibliotheca Theologica, IV. p. 129.
Le Long, I. p. 360. Paris, 1723, fol.

prebendal stall in St. Luke, and was soon after appointed librarian to the chapter: but in 1732, he resigned both that situation and his benefices, and entered into the congregation of the oratory of St. Philip de Neri, called the New-Church at Rome, where he divided his time between the duties of his order, and literary researches. He published two or three other works beside the above, principally of an antiquarian nature. The time of his death is not ascertained; but his funeral eulogium was printed at Rome, 1764. The valuable MSS. left by him at his death, were placed in the hands of P. de Magistris, another priest of the oratory.[20]

Quitting the Papal States, we now turn to the Cantons of SWITZERLAND, to notice the editions printed in the *Romance*, or *Rhætian* dialects of the GRISON league. In 1717—18, the BIBLE, in one of these dialects, differing from the one published in the dialect of the Lower Engadine, in 1679, was printed at Coire, or Chur, in folio, translated by the pastors of the country, who chiefly followed Luther's German version, and was dedicated in French to the king of England. This edition is noticed by *Le Long*, as printed in 1719; and by several of the *Encyclopædias*, as published in 1720; but from Adler's *Bibliotheca Biblica* we learn, that the *Prophets* and *New Testament* were printed in 1717, and the remainder of the Bible, in 1718. Another BIBLE, in one of the *Rhætian* dialects, edited by MARTIN NICHOLAS ANOSIUS, is stated by Clement to be preserved in the Royal Library of France, with a dedication to Louis XV. prefixed; Tamins, 1731, fol. In the British Museum is an edition of the Bible, in the dialect of the Lower Engadine, printed at Schuol, 1743, fol: and a second edition of the Bible of Vulpius and Dorta à Vulpera, is said to have been printed, in 1747, in folio, with a Latin

(20) Chalmers, V. p. 234.
Fabricy, Titres Primitifs, II. p. 39.

dedication to the king of Prussia.[21]

HOLLAND and GERMANY, countries favoured, by the influence of the Reformation, with an extensive dissemination of the Scriptures in the vernacular dialects, and long connected with Switzerland in the great object of diffusing the knowledge of Divine Truth, may succeed it in our remarks.—In HOLLAND, the editions of the *Dutch Bible* and *Testament* were numerous: Adler, in his "Bibliotheca Biblica," enumerates, of the entire Bible, 9 editions in folio, 4 in 4to. 3 in 8vo. and 15 in 12mo:—of the New Testament, 1 in folio, 2 in 8vo. and 15 in 12mo; in all, 49 editions. Beside these, which are in the king of Wurtemberg's Library, and almost all Protestant translations, Le Long notices some few other editions of the Bible or New Testament, chiefly by Catholic editors.[22]

In GERMANY, the editions of the Scriptures printed during the eighteenth century, were numerous; the duke [king] of Wurtemberg's Library alone contained, in 1787, *two hundred and eight* of the entire *Bible*, and *eighty-seven* of the *New Testament*, (beside many parts of the Bible printed separately,) viz. of the Bible, 37 in folio, 36 in 4to. 113 in 8vo. and 22 in 12mo:—of the New Testament, 1 in folio, 5 in 4to. 51 in 8vo. and 30 in 12mo.[23] Some few of these editions were printed at the CANSTEIN, or BIBLE INSTITUTION, at Halle, established in 1710, by CHARLES HILDEBRAND, baron de Canstein, for the purpose of printing and selling Bibles and New Testaments at a moderate price, in order to secure a more general circulation of the Holy Scriptures; and in

(21) Clement, Bibliotheque Curieuse, IV. pp. 25—26.
Adleri Bibliotheca Biblica, pt. ii. Plut. 26, p. 408.
Le Long, I. p. 370.
Catalog. Lib. Impress. Brit. Mus. I. Lond. 1787, fol.

(22) Adleri Biblioth. Biblica, pt. iv. Plut. 35, pp. 32—90.
Le Long, I. p. 410.

(23) Adleri Biblioth. Biblica, pt. iii. Plut. 28—32, pp. 44—201.

which it proved so successful, that in 1805, above three millions of copies of the entire Bible, or New Testament, had issued from the press of the Institution. Interesting accounts of this excellent establishment will be found in Professor Franck's *Pietas Hallensis*, or Abstract of the marvellous footsteps of Divine Providence, &c. pt. iii. Gillies' *Historical Collections*, I. B. iii. ch. iv. and *Second Report of British and Foreign Bible Society*, App. No. 9.

In the 34th edition of the Bible printed by this institution, an error occurred in one of the Commandments, similar to that in the English Bible in the reign of Charles I. By the omission of the word *not*, the Commandment read, *Thou shalt commit adultery*. The edition was consequently confiscated, and judiciously prevented from being circulated. A copy is in the library of Wolfenbuttel, which, on account of its great rarity, cost 50 dollars.[24]

Another benevolent establishment connected, as well as the *Canstein Bible Institution*, with the Orphan House, at Halle, and active in disseminating Scripture Truth, was the JEWISH INSTITUTION, formed professedly for the conversion of Jews and Mahommedans. The institutor of it was Dr. JOHN HENRY CALLENBERG, one of the pupils of Professor Franck, afterwards professor of divinity in the university of Halle. Three principal objects engaged his attention;—the establishment of a printing press;—a provision for proselytes and catechumens;—and the appointment of students as travelling missionaries to the Jewish nation.

One of the most active and eminent of the coadjutors of Dr. Callenberg, was Mr. STEPHEN SCHULTZ, who was many years in the East, and afterwards, when minister of the Gospel in Halle, published an account of his travels.*

(24) Shoberl's Historical Account of the House of Saxony, p. 81.

* He returned from Turkey to Halle, October 16th, 1756, after having been engaged many years in missionary labours. *Le Long edit. Masch*, pt. ii. vol. I. sec. 11, p. 205.

This zealous missionary succeeded to the direction of the institution on the decease of its founder, in 1760; and although the want of proper missionaries, and of the benevolent support of the public, restricted the extent of its operations, both he and his successor P. Beyes, of Halle, continued the publication of the reports, till in 1792, the institution was suppressed by the Prussian government, ("I know not with what justice," says Dr. Knapp,) and the small remaining revenues were devoted to the Orphan House, and other institutions of Franck, for the support of the needy christian converts; and the Orphan House received the whole collection of books printed by that institution. Some of them were destroyed, but many were preserved; and the whole remaining collection of them was purchased, in 1810, by a gentleman connected with the English Bible and Tract societies, and who presented some valuable books to the "London Society for promoting Christianity amongst the Jews."[25]

The editions of the Scriptures published in the *German* language, during this century were, as we have already seen, too numerous to be considered separately, but it may gratify the reader to notice the following:

1. The Pentaglott Bible, containing *five* different German versions; viz. *Ulenberg's* Catholic version; *Luther's* version; *Piscator's* version of the Reformed church; the Jewish German version of the Old Testament, by *Joseph Athias,* and of the New Testament by *John Henry Reitzen;* and *the authorized version* of the Belgic Provinces, or Dutch: to which are added the Apocryphal books of the Old Testament, and several of the Apocryphal Epistles. Wandsbeck, 1710, 1712, 3 vols. 4to.[26]

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(25) Jewish Repository, I. pp. 1. 41. 81. Lond. 1813, 8vo.
Gillies' Historical Collections, II. B. iv. ch. x. pp. 461—468.
(26) Adleri Bibliotheca Biblica, pt. iii. Plut. 31, p. 177.

2. The LEIPSIC POLYGLOTT, "Biblia Sacra Quadrilingua," containing the *Septuagint Greek* version from Grabe's edition of the Alexandrian MS. Sebast. Schmidt's *Latin* translation revised, with the New Testament in both the original and modern *Greek*; the *Syriac* version from Schaaf's edition; and Luther's *German* version; edited by CHRISTIAN REINECCIUS, B. D. Leipsic, 1750, fol. The New Testament was previously published in 1713, fol. and with a new title in 1747.[27]

3. The EBERSDORF BIBLE, edited by Count *Zinzendorf*, containing Luther's German version, with a new Preface and Introduction, Arndt's *Informatoria Biblica*, and Summaries. Ebersdorf, 1727, 4to.[28]

4. The GERMANTOWN BIBLE, remarkable for being the *first* edition which issued from the West Indian press. Germantown, printed by Christ. Sauer, 1743, 4to.[29]

5. ZINZENDORF'S NEW TESTAMENT, in 2 parts, printed at Budingen, 1739, 8vo. and again 1746, 8vo. accompanied with brief notes.[30] The translator or revisor was NICHOLAS LEWIS, COUNT OF ZINZENDORF and POTTENDORF, the great patron and bishop or *ordinary* of the *Unitas Fratrum*, or, as more generally called, the *Moravians*, who formed the settlement of Herrnhut on one of his estates. He died May 9th, 1760. See Crantz' *History of the Brethren*, pp. 497—502.

In addition to the numerous editions of the Holy Scriptures in the *German* tongue, there were several in other dialects of the German or Austrian dominions, and of the adjacent states, particularly the WENDISH or SORABIC, the CARNIOLAN, CROATIAN, BOHEMIAN, HUN-

(27) Walchii Bibliotheca Theologica, IV. p. 173.
(28) Ibid. IV. p. 113.
Adleri Biblioth. Biblica, pt. iii. Plut. 31, p. 179.
Crantz' Hist. of the Brethren, pt. iii. p. 178.
(29) Walchii Biblioth. Theolog. IV. p. 90.
(30) Ibid, IV. p. 166.
Adleri Biblioth. Bib. pt. iii. p. 185.

GARIAN, and WALLACHIAN.

The WENDS who inhabit UPPER and NETHER LUSATIA, speak *two* different dialects of the Slavonian, and possess two different Protestant versions of the Scriptures. An edition of the whole *Wendish* or *Sorabic Bible*, in the Upper Lusatian dialect, was printed at Budissen or Bautzen, in 1728, 4to. A preface, in German, narrates the history of the version; another, in Wendish, is signed by four ministers, authors of the version, viz. JOHN LANGA, pastor of Minakawen; MATTHEW JOKISCH, pastor of Belsken; JOHN BOEHMER, pastor of Budeslezen; and JOHN WAUER, pastor of Bukezen. The translators divided the work into four parts, one of which was assigned to each translator, which after translation was carefully examined by the other translators, who repeatedly met at Budissen for mutual information and advice. The version was commenced, April 14th, 1716; and completed September 27th, 1727. The German translation of Luther was strictly followed by the Lusatian divines, who being of the Lutheran communion, must have preferred it to any other. "Since the year 1729," says Dr. R. Pinkerton, "the Upper Lusatian Wends have had three editions of their Bible; the last was printed at Budissen, in 1797;" the second of them was an emended edition of that in 1728, printed at Budissen, in 1742, 8vo. Some separate portions of the Bible in the same dialect had been printed about the close of the preceding century; and in 1703, the PSALMS, and in 1706, the NEW TESTAMENT, in 8vo. translated by MICHAEL FRENCELIUS or FRENZELN, were printed, the former at Budissen, the latter at Zettau, at the expense of the illustrious Lady Gersdorf, grandmother of Count *Zinzendorf*, who distributed gratuitously a great number of copies among the poor inhabitants, beside what she gave to the churches and schools. *Frenzeln* dying almost immediately on finishing the translation, the care of the impression was confided to SPENER.

These editions are accompanied with the German version.[31]

The NEW TESTAMENT in the dialect of the NETHER LUSATIAN WENDS, translated by GOTTLIEB FABRICIO or FABRICIUS, was printed at Kahren, where Fabricius was minister, in 1709, 8vo. Reprinted in 1728, and 1775. The first edition of the OLD TESTAMENT was printed separately, in 1796.[32]

No edition of the Scriptures appears to have been printed in the CARNIOLAN dialect, during this century, earlier than 1771, as is evident from Dr. Pinkerton's "Letters, &c." which contain the only account we have of the editions printed within that period. The first version with which the Carniolans were favoured, was made by GEORGE DALMATIN, from Luther's Bible, and printed at Wittemberg, in 1584. The second version of the Bible, in the Carniolan, was made by GEORGE JAPEL, from the Vulgate, and printed at Laybach, in 1784. A second edition has not been published; however, the New Testament has been reprinted, and the Protestant part of these Slavonians, residing in Hungary, are in possession of an excellent translation of the New Testament, made by STEPHEN KUGMITSCH, and printed at Presburg, in 1771.[33]

The CROATIANS speak also a dialect of the Slavonian. They are all of the Roman Catholic communion; and had no part of the Scriptures in their language, but the GOSPELS FOR SUNDAYS AND HOLY-DAYS, before the nineteenth century; nor had the ALBANIANS any portion whatever of the Word of God at all, in any language which they understood, at the conclusion of the eighteenth century.[34]

(31) Acta Eruditor. An. 1729, pp. 528, 529.
Adleri Bibliotheca Biblica, pt. iv. Plut. 47, pp. 137—140.
Pinkerton's Letters, p. 36.
(32) Adleri Bibliotheca Biblica, *ut sup.*
Pinkerton's Letters, *ut sup.*
(33) Pinkerton's Letters, pp. 34, 35.
(34) Ibid. pp. 35. 40.

In the BOHEMIAN tongue, editions of the *whole* BIBLE were printed at Halle, in 1722, 1745, 1766, if not more frequently; beside several editions of the NEW TESTAMENT, and other portions of the Sacred Writings. Dr. Pinkerton states, that in 1816, the Canstein Institution had from its first establishment in 1712 to that period, printed no less than 10,350 copies of the *Bohemian* Scriptures in large 8vo: he also observes, that "since the year 1488, there have been published fourteen editions of the Catholic Bohemian Bible, which is a translation from the Vulgate. The last edition was printed at Prague, in 1804.—Since 1593, the Slovak and Bohemian Protestants have had 10 editions of their Bible published among them; this version was made from the original, by the Moravian Brethren, and was first printed at Kralitz, in 1593. The last edition was printed at Presburg, in 1808. This was edited by Professor PALKOVITCH, who has added a list of such words as are now become obsolete, both among the Bohemians and the Slovaks."[35]

In HUNGARY, the *seventh* edition of Bibles in the *Hungarian* tongue, and the *first* which was printed in this century, appeared in 1704, executed at Cassel, by John Ingebrand, in 4to. It is said in the preface to follow the Amsterdam edition of 1685, accounted the most beautiful and exact. GEORGE TSIPKES COMARIN, D. D. and pastor of the church of Drebecin, also formed the design of publishing a new edition of the Bible, assisted by STEPHEN BETSKEHAZI, pastor of the church of Puspok, and THOMAS KISFALVI. He completed the translation, and prepared it for the press, but was prevented from printing it by the troubles occasioned by the war. His heirs sent the MS. to Franéker, to the celebrated *Vitringa*, requesting him to publish it as soon as

(35) Walchii Biblioth. Theolog. IV. p. 130.
Adleri Biblioth. Biblica, pt. iv. Plut. 46, pp. 132—137.
Pinkerton's Letters, pp. 47, 48. 35, 36.

he could find opportunity. It is probable that it was from this MS. that the edition of 1716—1717 was printed in Holland; an edition of which the Jesuits of Cassavia, or Carschau, are said to have seized 3000 copies, and prevented their circulation. Editions of the *Hungarian* BIBLE were published also at Utrecht, 1730, 1737, and 1794, 8vo. at Basil, (Basle) 1751, 8vo. and at Leipsic, 1776, 8vo. In the *Catalogue of Versions of the Bible*, &c. presented to the British and Foreign Bible Society, by Granville Sharpe, Esq. an edition is mentioned of the date of 1747, printed at Utrecht, in 8vo. of which it is noted: "Of this edition 3000 copies were burnt by the Papists." This, however, is probably a mistake for the edition seized by the Jesuits, at Carschau. There was also an edition of the NEW TESTAMENT, printed at Wittemberg, 1736, 8vo.; and of the *Hymns and Psalms* used in the religious services of the Catholic church, with a metrical version of the PSALMS, printed at Debrecin, 1723, 12mo.[36]

In the WALLACHIAN dialect, the only edition published during this century, and the second ever published, was printed at Blajé, a town in Transylvania, in 1795.[37]

In the BULGARIAN tongue, the rudest, and most impure dialect of the Slavonian, no version of the Holy Scriptures had ever been published, at the conclusion of the eighteenth century; but a translation of some parts of the Sacred Text, made by one of the Bulgarian bishops, in Bucharest, was said to exist in MS.[38]

Before we proceed to the more northern states, we may just glance at the TURKISH, and MODERN GREEK

(36) Walchii Biblioth. Theolog. IV. p. 131.
Clement, Bibliotheque Curieuse, IV. p. 40.
First Report of the Brit. and For. Bible Society, No. 19.
Offor's Catalogue, 1816, p. 11.
Adleri Bibliotheca Biblica, pt. iv. Plut. 51, pp. 148, 149; et App. II. p. 85.
(37) Pinkerton's Letters, p. 24.
(38) Ibid. p. 25.

VERSIONS. In the *Turkish* language, NICHOLAS WILLIAM SCHROEDER, of Marburg, having received two MSS. of the version by ALBERT BOBOVIUS, or ALI BEIGH, one with the vowel points, the other without, he printed the first *four chapters* of GENESIS, without the points, accompanied with a Latin translation, notes, and various readings: Leipsic, 1739, 4to. The learned Dr. CALLENBERG, of Halle, also published several portions of the New Testament, from the translation of W. SEAMAN. Beside the above, there were printed at Venice, in the Turkish language, but in Greek characters, the PSALMS, a second version of which by SERAPHIM, metropolitan of Karamania, was printed in 1782; THE ACTS OF THE APOSTLES, AND ALL THE EPISTLES, 1810; and at Constantinople, the WISDOM OF SOLOMON, in 1799. There have likewise been printed in *Turkish*, but in Armenian characters, *A Short History of the Bible, in Question and Answer*, Trieste, 1810; *Judith*, an opera; and *the Sacrifice of Abraham*, an opera, Vienna, 1812. And there exists in Turkey, an indifferent translation of the GOSPELS, in the peculiar and corrupt dialect of the Pashalik of Bagdat; and another old but superior translation of the GOSPELS; beside several Christian works of an historical, biographical, or liturgical nature.[39]

The earliest of the editions of the NEW TESTAMENT in the modern Greek, called the NEO-GREEK or ROMAIC, which were published in this century, was printed at London, in 1703, in 1 vol. 12mo. from the version of 1638, by SERAPHIN, a monk of Mitylene, who prefixed a preface, which gave such offence to the Greek bishops, particularly to the patriarch of Constantinople, that by his order it was committed to the flames. It was reprinted in 1705,

(39) Le Long, edit. Masch, pt. ii. vol. I. pp. 166—168.
Adleri Biblioth. Biblica, pt. i. Plut. 13, p. 144.
Pinkerton's Letters, pp. 20, 21. 41.
Thirteenth Report of Brit. and For. Bible Society, No. 12, p. 23.

and the objectionable passages of the preface omitted. A more correct edition was printed at the Orphan House at Halle, in Saxony, 1710, in 1 vol. 12mo. at the suggestion of the pious Franck, and under the patronage and at the expense of Sophia Louisa, the queen of Prussia, who ordered a number of copies to be elegantly bound, and distributed among the Greeks. This edition was revised by ANASTASIUS MICHAEL MACEDO, who had come from Constantinople to Halle. Professor *Franck* prefixed a Latin preface; *John Heyman*, who was on his travels from the East into Holland, added a Greek one. LIBERIUS COLETTI, who called himself a Greek priest, but whom Helladius affirms to have been an Italian, is also said to have published an edition of the NEW TESTAMENT, at Venice, in small folio, about the year 1708, or 1709. Dr. *Callenberg* also published separate portions of the *Gospels* and *Epistles*.[40]

Adverting now to SWEDEN, we are gratified by observing, that revised editions of the Holy Scriptures were more frequently published in this than in the preceding century. In 1703, an edition of the BIBLE, in folio, collated with former editions, with additional references and annotations, was printed at Stockholm, by order of Charles XII. An historical preface was prefixed by ERIC BENZEL, bishop of Strengnes, afterwards bishop of Upsal; who with NICHOLAS BERG, and other assistants, had the care of the impression. This was succeeded by a 4to. edition, printed in 1709, at Stockholm. The preparation of it for the press was commenced by JOHN GEZEL, bishop of Abo, who collated it with the Hebrew and Greek originals; but dying in 1690, before the work was completed it was committed to his son, and successor in the bishoprick, JOHN GEZEL, jun. This edition,

(40) Le Long, edit. Masch, pt. ii. vol. II. sec. 2, pp. 329—332.
Adleri Bibliotheca Biblica, pt. i. Plut. 4, p. 107.
Butler's Horæ Biblicæ, I. pp. 160, 161.

which is accompanied with the preface and notes of Luther, a portrait of Charles XII. and a chronological index, is highly esteemed in Sweden, where copies of it are scarce, and consequently dear. Editions of the *Swedish* BIBLE were also printed in 1728, fol; 1728, 1757, 4to; 1715, 1729, 1736, 1750, 1752, 1754, 8vo; 1720, 12mo: of the NEW TESTAMENT, 1711, 1752, fol; 1738, 8vo; 1729, 12mo; beside smaller separate portions of both the Old and New Testaments.[41]

In the province of FINLAND, the inhabitants were favoured with the NEW TESTAMENT in the *Finnish* dialect, in 1732, 8vo; 1740, 12mo; 1774, and 1776, 8vo; and with the entire BIBLE, in 1758, and 1776, 4to; the latter by subscription, and subsequent to which no edition was printed till 1811—12, when, by the active exertions of the *British and Foreign Bible Society*, a Bible Society was established at Abo, under the patronage of the emperor of Russia.[42]

In LAPLAND, the Scriptures in the vernacular or *Laponese* dialect must have been extremely scarce, since Adler only mentions a single edition of the NEW TESTAMENT, printed at Stockholm, 1755. Part of this impression was sold, and part given away, to encourage the Laplanders to diligence in reading; a copy of it is in the valuable Biblical library of the *British and Foreign Bible Society*.[43]

On directing our views to DENMARK, we are happy in being again aided by the learned and important researches of Dr. Henderson, who commences his MS.

(41) Adleri Bibliotheca Biblica, pt. iv. Plut. 41, pp. 118—125.
Le Long, I. pp. 418—420. Paris, 1723, fol.
Walchii Biblioth. Theolog. IV. pp. 97, 98.
Eighth Report of Brit. and For. Bible Society, No. xxii. p. 35.

(42) Adleri Bibliotheca Biblica, pt. iv. Plut. 42, p. 127.
Owen's Hist. of the Brit. and For. Bible Society, II. pp. 83—94.
Seventh Report of Brit. and For. Bib. Soc. No. lxiii. p. 131.

(43) Adleri Biblioth. Biblica, pt. iv. Plut. 43, p. 128.
Brown's Hist. of the Propagation of Christianity among the Heathen, I. ch. ii. p. 5.

History of the *Danish* versions and editions of this century, by observing, "The religious horizon of Denmark did not wear a more gloomy aspect towards the close of the seventeenth than it assumed a bright and radiant appearance on the commencement of the eighteenth century. The principal instrument employed by Divine Providence for effecting this pleasing and most important change was Dr. LUTKEN, whom his Danish Majesty Frederick IV. called from Berlin to be his royal chaplain, in the year 1704. Previous to his leaving Germany, this clergyman had had access to several of those worthy men whom the world sought to depreciate, but whom, in fact, it has honoured, with the name of *Pietists*, from whose instructions and example he greatly profited; and he had no sooner entered on his ministerial functions at the Danish court, than the effects of his labours became apparent, both in the royal family, and throughout the capital. One of the first fruits of this awakening was the formation of a plan for the conversion of the heathen. In 1705, his Majesty obtained from the celebrated FRANCK, of Halle, the two missionaries, ZIEGENBALG and PLUTCHAU, whom he sent the same year to Tranquebar, in the East Indies, and thus laid the foundation of the evangelical work in that quarter which still subsists at this day. The interest created by this mission, the connexion established between Copenhagen and Halle, whence the new Reformation had spread, and the circulation of some of the more striking publications of Spener and Franck, aroused multitudes from the lethargy into which they had fallen, and led many of the clergy to take the great objects of their charge into more serious consideration than they had hitherto done. The issue of this spiritual reviving was the establishment of the COLLEGE OF MISSIONS in Copenhagen, in 1714; which was followed by the adoption of measures for the conversion of the Laponese in Norway, and the more

extensive circulation of the Scriptures throughout the Danish dominions."

The necessity and importance of a more improved version of the *Danish* Scriptures, than had hitherto been published, had for some time been insisted on by several learned men, especially by STEENBUCK, professor of Hebrew and the Oriental languages in the university of Copenhagen, in a series of dissertations, published between the years 1699 and 1709; to one of which he subjoined a specimen of a new and more literal translation of Matthew xxii. 1—14. This opinion being strongly supported by many complaints of the want of Bibles, and corroborated by inquiries instituted for that purpose, Frederick IV. gave orders to the College of Missions, in the year 1715, to publish a new edition; and when difficulties arose from the want of sufficient funds, his Majesty empowered them to make use of 2000 rix-dollars, which he had appropriated to religious uses, and gave them the exclusive privilege of printing and vending the Danish Scriptures. The work was accordingly begun, and in 1716, an edition of 4000 copies of the NEW TESTAMENT was printed in 12mo. which immediately sold, and helped to supply the urgent want, till the whole Bible could be prepared. In 1717, (not as Baumgarten, in *Nach. Hal. Biblia. Vol.* 6. *p.* 4. says, in 1715, confounding the order to publish with the publication itself,) exactly two hundred years from the period when Luther began to publish the Holy Scriptures in the vulgar tongue, the *whole* BIBLE made its appearance, in royal octavo, printed at the office of the College of Missions, in Copenhagen. The number of copies printed of this *Mission Bible*, as it was called, amounted to 6000. A second edition, with the addition of parallel references, was printed in 1720, 8vo.

In 1717, a corrected edition of Svaning's *New Testament* was published under the care of the State-counsellor GRAIN; and in 1719, the whole *Bible*, in 4to. revised by

Bernard Schnabel, rector in Roskilde; for both of which the Danes were indebted to the active zeal, and enterprising spirit, of *John Lorentzen*, assessor in the consistory and directory of the royal and university press. About the same time, a second and a third edition of the *New Testament*, in 12mo. were also printed. In 1722, an edition of the *Bible*, in 4to. was printed with a large type, at the mission-press, but being of a larger size than the ordinary Bibles, it was not adopted into the number of their editions. From the statement given in the preface it appears, that up to that date the college had printed 22,580 copies of the New Testament, and 13,784 copies of the whole Bible. "What a blessing to the country! Here is more done towards facilitating the purchase and generalization of the Word of God in the course of *six* years, than what had been effected during the *two hundred* years which had almost elapsed since the first publication of the New Testament in Danish!" A third edition of the "*Mission Bible*" was printed in 1724, 8vo. corresponding in every respect to the second edition. Lorck, in his "Neueste Danische Kirchengeschichte, &c." p. 308, mentions this edition as printed in 1727; but in the "Bibliotheca Biblica," the date is 1724, "which," says Dr. H. "I have also seen on a copy in the Royal Library, Copenhagen."

In 1728, the Bible was printed at Copenhagen, in 12mo. and was the first edition of the Danish Bible printed in that portable and convenient size. The mission-press, and the greater part of this edition, being consumed in the great fire which happened at Copenhagen in the same year, the directors resolved to unite the College of Missions, to the direction of the Orphan-House, founded in 1727. Since that period all the business of the college has been transacted in a hall belonging to that building; and as the Orphan-House obtained an exclusive privilege to print the Danish Bible, all the following

editions go by the name of "The Orphan-House Bible."

Editions of the entire *Bible* were printed in 1732, 1737, 1738, 1739, 1746, 12mo; in 1744, 8vo; and in 1747, 4to. Of the *New Testament*, in 1731, 1736, 1737, 1740, 1741, 1744, 1745, 12mo; in 1740, 8vo; 1741, large 12mo; and 1748, 4to. Of the *Psalms* in 1729, 1738, 1745, 12mo.

In the mean time, a specimen of a revised and corrected edition of the Scriptures, containing the FOUR EVANGELISTS, and the ACTS OF THE APOSTLES, had been published in 1742, by a COMMITTEE OF REVISION; which was followed, in 1748, by the NEW TESTAMENT in 8vo. This special committee had been appointed by royal authority to prepare as perfect a version of the Holy Scriptures as possible. The members of the committee were originally HANS STEENBUCH, MARCUS WOLDIKE, JEREMIAS FREIDERICH REUSS, and, after Steenbuch's death, SOREN BLOCH, ordinary professor of divinity; PETER HOLM, and ERICH PONTOPPIDAN, professors extraordinary; JOHANN AUGUST SEIDLITZ, Royal German chaplain; JOHANNES GRAM, professor of Greek; JOHANN CHRISTIAN KALL, professor of Hebrew; and ENEWALD EWALD, preacher of the Orphan-House, who, as he had been employed in correcting the former editions, was deemed a valuable assistant. CHRISTIAN LANGEMACH LETH, extraordinary professor of divinity, was also nominated a member, but was prevented by his ill state of health from attending the meetings. Several of these learned and valuable critics being called away by death, their places were filled up by others qualified for the undertaking.

To gratify the friends of Sacred literature, an edition of the historical books of the New Testament, consisting of 580 copies, was published separately, as a specimen of the translation, in 1742; and in six years afterwards, the whole of the New Testament issued from the press; but being chiefly intended to gratify the curiosity of the learned until the entire Bible could be

completed, only 500 copies were printed, which were sold for half a dollar per copy. It is printed in 8vo. with a large type, unaccompanied with any notes, summaries, or parallel references.

An edition of the whole BIBLE, of the former translation, consisting of 6000 copies, was printed at Copenhagen, 1749, 8vo; and one of the NEW TESTAMENT, in the same year, in large 12mo. comprising 3000 copies, from the *Stistrup Bible Legacy*. Other editions of the NEW TESTAMENT in 12mo. were published in 1750, 1751, 1752, the first of them consisting of 6000 copies. In 1752, there was also an edition of the PSALMS printed in 12mo; and in the same year, a specimen of a new and singular translation of the Scriptures, by NICHOLAS SCHWARTZ, Jos. F. actual counsellor of justice to his Danish Majesty, &c.

In the same year that "Schwartz's Specimen" was printed, a translation of the Prophecy of HABAKKUK, accompanied with short expository notes, was published by FREDERICH MONRAD, clergyman in Aagerup. Copenhagen, 1752, 4to.

An edition of the NEW TESTAMENT, translated by CHRISTIAN BASTHOLM, D. D. was printed at Copenhagen, 1780, 8vo. 2 vols. His version is said to be fluent and perspicuous, but occasionally obscure from a too servile adherence to the original idiom, or the adoption of uncommon modes of expression.

Dr. Bastholm published also a translation of the "Discourses" of our Lord, with paraphrases, explanations, &c. 8vo. (550 pages.)"

Beside the above editions, for the account of which the writer is almost entirely indebted to the valuable MS. work of Dr. Henderson, Adler, in his *Bibliotheca Biblica olim Lorckiana*, notices several others, viz. of the BIBLE, 1757, 1769, 1777, 4to;—1754, 1760, 1765, 8vo.—

(44) Henderson's MS.

of the NEW TESTAMENT, 1780, 8vo;—1755, 1759, 1763, 1764, 1766, 1783, 12mo;—and other smaller portions of the Old or New Testament.[45]

ICELAND, as connected with the government of Denmark, is next to be considered.—The third edition of the *Icelandic* Bible was printed under the inspection of STEIN JONSON, bishop of Holum; who, by an application to the royal chancery of Copenhagen, had recovered the printing press which had been formerly removed to Skalholt, and afterwards, in 1704, been sold to Biörn, bishop of the northern diocese. It was completed and printed in 1728, in small folio; but both paper and printing were bad. A prejudice was also raised against the translation, by the innumerable Danicisms of the text, which involved many passages in impenetrable obscurity, to the mere Icelandic reader; a defect which arose from the Danish version being too servilely followed in the bishop's revision of the translation. It is still reckoned the worst edition of the Bible, though at the time of its publication, the price at which it was sold was so high, *(seven specie dollars,)* as greatly to obstruct its circulation.

In consequence of a representation of the lamentable deficiency of the Scriptures in the island, made to the court of Denmark, subsequent to a visitation of the Icelandic churches, by the learned and pious Bishop Harboe, a royal edict was issued on the third of June, 1746, authorizing the raising of the customary tax of one rix-dollar from every church on the island. The following year, 1747, the printing of this fourth edition of the Icelandic Scriptures was completed, being printed "in Copenhagen, in the Royal Orphan-House, and at its expense, by Gothmann Friderick Kisel." The form is quarto, and the paper and typography good. In revising the text, as well as in correcting the press, Bishop Harboe was assisted by Jon Therkelson, who had formerly

(45) Adleri Bibliotheca Biblica, pt. iv. Plut. 36, pp. 97—111.

been rector of Skalholt, but acted as secretary to the bishop during his stay in Iceland, and accompanied him to Copenhagen, in 1745. Of the *New Testament* alone, 2000 copies were printed by the same office, in 1750, in 8vo. and sold at the moderate price of three marks each.

The circulation of the Scriptures among the inhabitants of Iceland, at this period, was greatly aided by the extraordinary benevolence of LAURENCE STISTRUP, a Danish merchant, who formed the noble design of devoting a considerable part of his property to the distribution of the Sacred Scriptures. The sum he originally appropriated to this blessed purpose, was about 7000 specie dollars; which, by his zeal, and good management, amounted before his death to 12,000, for which he purchased shares in the Royal Bank of Copenhagen. These shares, by virtue of his legacy, were transferred to the College of Missions; which has enabled the college, ever since, annually to purchase with the interest, about 560 copies, to distribute gratuitously in the different provinces of the Danish dominions. No sooner, therefore, was this generous philanthropist apprized of Bishop Harboe's edition of the Icelandic Bible, than he purchased 596 copies of it, and 1693 copies of the New Testament of 1750, and sent them over to be proportionably divided among the poorest inhabitants of the island.

From this period to the close of the eighteenth century, no other attempts appear to have made been to multiply copies of the Scriptures in Iceland; unless we consider as such, the versions which were made of select parts of them, by two learned men, Jon Olafson, and Dr. Finnson. The first of these, JON OLAFSON, published in the transactions of the Icelandic literary society, in 1781, a new translation, immediately from the Hebrew, of select passages of the Prophets, which was continued in the succeeding volumes to the 62nd chapter of ISAIAH,

highly creditable to the abilities of the author: the latter, DR. FINNSON, printed in his periodical work, *Qvoldvokurner*, in 1794, a new version of the EPISTLE TO THE GALATIANS, but too paraphrastic and modernized, to be admitted into the public translation.[46]

POLAND, and the contiguous country of LITHUANIA, less happy than Denmark, witnessed but few editions of the Holy Scriptures printed and disseminated in their respective dialects during the eighteenth century. The troubles of Poland, and its subsequent dismemberment by the combined powers of Russia and Prussia, doubtless checked the more general circulation of the Sacred Volume, already sufficiently limited by the influence of the Romish and Greek churches. The first edition of the entire POLISH BIBLE which issued from the press in this century, was an *octavo* one, printed at Halle, 1726, copied from the Dantzic one of 1632, the orthography being corrected. The Count of *Henkel* chiefly defrayed the expense; and two students of Thorn, named *Jacob Schmidt* and *John Printz*, corrected the proofs. *Henry Grischow* had the care of the impression; he prefixed two prefaces, and retrenched the dedication which had been prefixed to the Dantzic edition; another preface also was composed by the Reformed church, to which this edition properly belonged, and which the members of that church generally bind up with the copies they possess. The advice of *Mr. Jablonski* was followed in the whole of the undertaking.[47] Editions of the NEW TESTAMENT had been previously printed at Dresden, 1707, 8vo. and at Brieg, 1708, 12mo. the latter by the care, and at the expense, of *Ephraim Breskott*, minister of the Gospel at Trebnitz, who added the *Parallel-passages*, *Prayers*, and *Catechetical Instructions*.[48] These were succeeded by editions

(46) Henderson's Iceland, Append. I. pp. 290—300.
(47) Clement, Bibliotheque Curieuse, &c. IV. p. 197.
(48) Le Long, I. p. 440. Adlori Biblioth. Bib. pt. iv. Plut. 48, p. 142.

of the NEW TESTAMENT, Leipsic, 1727, and 1728, 8vo; the GOSPELS and EPISTLES for the Festivals, Konigsberg, 1733, 8vo; and the PSALMS, Leipsic, 1736, 8vo.[49]

A third edition of the Dantzic *Polish* BIBLE was printed at Konigsberg, 1737—8, 8vo; followed at the distance of many years, by others printed respectively at Brieg, 1768, 8vo. and Konigsberg, 1799, 8vo. Dr. Pinkerton supposes that the whole of these six editions of the Dantzic Bible did not comprise more than 7000 copies, of which 3000 at least have been wilfully destroyed, the first edition being for the most part burnt by Wonzyk, archbishop of Gnezen; and the Jesuits having purchased and destroyed all they could obtain of the other editions.[50] Beside these editions of the whole Bible, the NEW TESTAMENT alone was printed at Leipsic, 1749, 8vo; and with the addition of the PSALMS, at Konigsberg, 1740, and 1755, both in 12mo.[51]

The preceding editions were all impressions of a Protestant version; but Wuyck's translation, first published in 1529, having been approved by Pope Clement VIII. although not suffered to be reprinted in Poland, two editions were published out of it, one at Breslau, 1740, and the other in 1771, at Culm. The whole amount, however, of the copies of the three editions of this Catholic version, are supposed not to have exceeded 3000. How inadequate a number for the supply of an entire century![52]

LITHUANIA, which is partly under the government of Prussia, but chiefly under that of Russia, and "contains a mixture of Lutherans, Calvinists, Socinians, Catholics, Greeks, Jews, and Mohammedans," was very limitedly favoured with the Bible in its native language during

(49) Adler, *ut sup.*
(50) Pinkerton's Letters, p. 29.
Adler, *ut sup.*
(51) Ibid.
(52) Pinkerton's Letters, p. 30.
Sixteenth Report of the Brit. and For. Bible Society, App. p. 116.

this century. An edition of the NEW TESTAMENT was, as we have seen in a former chapter, printed at Strasburg, in 1701: another edition, with the addition of the PSALMS, was printed at Konigsberg, 1727, 8vo. and the PSALMS separately, at the same place, 1728, 8vo.[53]

The version of *Bretkius*, the New Testament of which had been printed in 1701, partaking more of the dialect of the Upper Lithuania than of that which is commonly spoken in PRUSSIA, the king Frederick William ordered the Rev. JOHN JACOB QUANDT, his first chaplain at Konigsberg, to undertake a new translation of the whole Bible. Mr. Quandt obeyed the commands of his sovereign with the utmost promptitude, and by the assistance of several learned divines, prosecuted his important object with vigour and success. The NEW TESTAMENT and the PSALMS were printed at Konigsberg, in 1727, 8vo. and the whole BIBLE completed, and printed at the same place, 1735, 8vo. accompanied with Luther's *German* version, which it chiefly follows, aided by the previous *Lithuanian* translation of *Bretkius*, and the New Testament, printed in 1701. The divines engaged by Mr. Quandt in the present version, were the Rev. Messrs. REINHOLD ROSENBERG, pastor of the Lithuanian church, at Tilsit; CHRISTOFLE REBENTISCH, pastor at Gumbinnen; JOB NAUNYN, pastor at Ragnit; PHILIP RUHIG, pastor at Walterkehmen, who were employed in the translation of the New Testament: the two former of these dying soon after having completed the portion of the Scriptures assigned to them, the two latter were associated with the translators of the Old Testament, Messrs. CHRISTIAN STIMEHR, pastor at Silau; ABRAHAM DAVID LUNEBURG, pastor at Memel; ADAM FREDERICK SCHIMMELPFENNING, pastor at Skaisgirren; FABIAN KALAU, pastor at Werden; ADAM HENRY PILGRIM, pastor at Insterburg; ADAM FREDERICK SCHIMMELPFENNING, pastor at Popel-

(53) Adleri Biblioth. Biblica, pt. iv. Plut. 49, pp. 143, 144.

ken; and CHRISTOFLE SPERBER, pastor at Kallininghen. Mr. JOHN BEHRENDT, dean of Insterburg, and Mr. PETER GOTTLIEB MIELKEN, pastor of Georgenburg, corrected the work; the latter of these gentlemen also translated some of the books of the Bible.[54]

A second edition of *Quandt's Lithuanian* BIBLE was printed at Konigsberg, 1755, 8vo. The PSALMS were separately printed at Konigsberg, 1728, 8vo. and the NEW TESTAMENT, 1749, 8vo.[55]

RUSSIA, and the dependent provinces of LIVONIA and ESTHONIA, to which our inquiries now lead us, afford but scanty information on the subject of Biblical versions during the eighteenth century; and present no data from which the calculating mind could have augured the astonishing exertions to diffuse the Holy Scriptures in the numerous vernacular languages of his immense empire, which have been made by the present Emperor ALEXANDER.

PETER I. surnamed the *Great*, having acquired the sole government of the empire towards the close of the preceding century, vigorously exerted his royal influence in the promotion of every measure which appeared to him likely to enlighten, reform, and benefit his subjects; he encouraged the arts and sciences, extended the political relations of the nation, and established a *Spiritual College* or *Regulation*, for the regulation of the Russian church. He "was extremely anxious," says a respectable periodical work, "to introduce the *Bible* generally among his subjects, and to enforce the precepts of the Sacred Scriptures. He would not allow any work to be done on a Sunday, except in cases of the utmost necessity; and he was accustomed to say, 'Whoever works in violation of the law of God, his labour will never prosper.' He always declared with reverence that the Bible

(54) Clement, Bibliotheque Curieuse, &c. IV. p. 166.
(55) Adleri Biblioth. Biblica, pt. iv, Plut. 49, p. 144.

was the best of books, containing all that it is necessary and useful to know, respecting the duties of man towards God and his neighbour. As the folio Bible published through the care of his father, Czar Alexei Michaelowitsch, was out of print, he determined to bring it into more common use than ever in his empire, and to prepare at Amsterdam, a new edition, as correct as possible, in 5 parts, in folio; which issued from the press of Daniel Leeiwen, on his account, in 1721. It was printed on royal paper, in two columns, one for the *Dutch* language, and the other blank for the *Russian* [Slavonian] translation. In the first year after, he gave orders for the printing of this work, that is to say, in 1717, the fifth part, or the NEW TESTAMENT, first appeared, with one column in Dutch, and another in the Russian [Slavonian] language. By this splendid edition of the whole Bible, in Dutch and Russian, the monarch was desirous, for particular reasons, to afford his subjects a two-fold advantage; in the first place, to render the perusal of the Scriptures more agreeable to them; and secondly, to instigate them to learn the Dutch language, of which he was very fond. It was indeed a common saying with him, 'We have occasion for the Dutch language by sea, the German by land; but we may very well dispense with French, as we have no important relations with France."[56] With the same design of inducing his subjects to the study of the Sacred Writings, he is said to have enjoined, That every person should learn to read the Scriptures of the Old and New Testaments; and that none should be allowed to marry but those who could read them.[57] But whether such injunction was ever enforced, is doubtful, since in 1806, it was on good authority supposed, that not *one in a thousand could read*;

(56) New Monthly Mag. III. May, 1815, p. 351. Lond. 8vo.
(57) Millar's Hist. of the Propagation of Christianity, Works, VIII, p. 325. Paisley, 1789, 12mo.

and so extremely scarce were Bibles, that it was generally *known a hundred versts off*, (nearly 70 miles,) *where the treasure of a Bible was to be met with!*[58]

On the subject of the *Russ*, or *Slavonian* versions countenanced by Peter the Great, the following authorities are important: the Rev. Thomas Consett, in his "Present state and regulations of the church of Russia," Lond. 1729, says "The Tsar thought it" [the translation of the Bible into the vernacular dialect] "of the greatest importance; and therefore, in 1723, commanded the Slavonian version to be accurately compared with the Greek, and reduced into the dialect for common use; which work was committed to LAPATIN, bishop of Twere; CONDOIDI, a Greek, bishop of Vologda; and to the Greek fathers, SOPHRON, and PHILOMEN an ancient monk, who resides at Novogorod, in the archbishop's palace; they probably proceed in this work, but when they will finish it is uncertain, because the places of their residence are so very remote, that they can have no mutual conferences in such an undertaking; and correspondence at a distance, is but a slow way of proceeding on such a subject, wherein the matter and scruples about it will daily grow upon them, and retard their proceedings." From a letter which he has subjoined from Baron Huyssen, it appears, that they resided at Petersburg, till the death of the Empress CATHERINE, the widow of PETER I. in 1727, when they were dispersed, and probably seceded from their labours.[59] Koblius also informs us, that Peter I. caused an edition of the *Dutch* and *Russian* or *Slavonian* Scriptures to be printed in two columns, the Dutch in Holland, and the Russian or Slavonian in Petersburg; and says, he saw many copies at Petersburg, with one column blank, which the printer in the office assured him were for this

(58) Dealtry's Vindication of the B. and F. Bib. Society, p. 29. 2nd edit.
(59) Consett's Present State, &c. Pref. pp. xx.—xxii.

purpose; the column already printed was in Dutch. He adds, that the Czar died before the work was completed. Three copies of this unfinished edition are said to be in the Imperial Library transferred to the academy, viz. one in Dutch, and Russian or Slavonian; a second in Russian or Slavonian only; and a third with only notes; and a few copies are believed to have been distributed by Peter I. before his death, to certain of his guests at a feast. But Kohlius contends, that no version had then been either published or meditated, in the *vernacular* or *Russ* dialect, because the only authorized version of the Russian church was the Slavonian; and that no other was used in the liturgical services of that church, but remarks, that a spurious impression of the above edition was executed in Holland.

Dr. Pinkerton thus accounts for the supposition very generally entertained, that this edition contained the *Russ*, or vernacular dialect: "The Emperor, Peter the Great, who was very fond of the Dutch language, got a folio edition of the Slavonian and Dutch Scriptures, printed on opposite columns, the former in the modern Russ character. This differs so much from the Slavonian character, in which the Bible and all the church books are uniformly printed, that it was apt to make the superficial observer take the work for a modern translation;" and adds, "After the death of this great man, however, this edition, which was only modernised in character, soon disappeared, and there are but few copies of it now remaining."[60]

Editions of the entire BIBLE were printed at Moscow, 1751, 1756, 1757, and 1766, all in folio; 1759, in large 8vo; and 1783, in 4to: at Kiow, 1758, in folio: and at Suprasl, in Poland, 1743, in small folio. Editions

(60) Kohlii Introd. in hist. et rem literar. Slav. pp. 167—170. Pinkerton's Present State of the Greek Church, p. 81. Edinb. 1814, 8vo.

of the NEW TESTAMENT were printed at Moscow, 1702, 8vo. and 1732, 4to.; and of the PSALMS, 1716, 8vo.[61] The Bible has since been printed in the modern *Russ*, by the Russian Bible Society, in addition to several editions of the Slavonian.

In the province of LIVONIA, only one edition of the *entire* BIBLE is noticed as being printed, during the whole of this century, in the *Livonian* or *Lettish* dialect! This edition was undertaken by JAMES BENJAMIN FISCHER, son and successor of *John Fischer*, superintendent-general of the duchy of Livonia, who edited the Bible of 1689. In the revision of the edition, he employed five divines; and on the completion of their labours, caused it to be printed, at Konigsberg, in 1739. The impression consisted of 9000 copies, and greatly aided the dissemination of light and truth among the poor Livonians, dispersed through 119 parishes. Previous, indeed, to the publication of the entire Bible, the NEW TESTAMENT, in *Livonian*, had been printed separately at Riga, in 1730, 8vo; and according to Le Long, and Marsh, in *Livonian* and *Esthonian*, at Konigsberg, in 1701, 4to: beside which, the PROVERBS OF SOLOMON, and ECCLESIASTICUS, were printed together, at Konigsberg, 1754, 8vo; and a *Manual*, containing several selections from the Scriptures, was published at Konigsberg, in the same year; the GOSPELS and EPISTLES, as read in the churches, with the *History of the Passion, Resurrection, and Ascension of Christ*, were also published at Riga, in 1703.[62]

ESTHONIA appears to have been but little better supplied with copies of the Sacred Scriptures than Livonia.

(61) Marsh's Michaelis, II. pt. i. pp. 154, 156; pt. ii. p. 635.
Adleri Bibliotheca Biblica, pt. iv. Plut. 44, pp. 129, 130.

(62) Seventh Report of Brit. and For. Bible Society, No. xiv. p. 31.
Clement, Bibliotheque Curieuse, IV. p. 164.
Le Long, I. p. 447. Paris, 1723, fol.
Marsh's Hist. of the Translations of the Scripture, p. 4.
Adleri Biblioth. Biblica, pt. iv. Plut. 50, p. 146.

In the *Dorpatian* dialect a NEW TESTAMENT was printed in 1727, at Riga, in 8vo; and in the year 1739, the celebrated Count *Zinzendorf* promoted the printing of the *whole* BIBLE in the *Reval-Esthonian* dialect, to which he contributed 500 rix-dollars. This edition was printed at Reval, in 4to. In the *Tenth Report* of the "British and Foreign Bible Society," another edition of the Bible in the same dialect, printed in 1773, 4to, and of the NEW TESTAMENT, in 1790, 12mo, are noticed as presented to that Society. The GOSPELS and EPISTLES for the festivals were also printed in the *Esthonian* language, in 1700, in 8vo.[63]

From the EUROPEAN we now proceed to the ASIATIC Versions. Among these the GEORGIAN may be first noticed, on account of the connection of that country with Russia. According to the history of the Gruzian or Georgian church, the people of that country were converted to the Christian faith about the year 320, by the preaching of a Grecian virgin, called Ninna, who still occupies the first place in the calendar of their saints; and the females of modern times still follow the good example of Ninna, insomuch that a proper knowledge of the doctrines of Revelation is still considered among the better ranks in Georgia as an indispensable part of female education. A lamentable paucity of copies of the Scriptures exists among the Georgians, occasioned by there never having been more than *one edition of the entire* BIBLE, *printed in the* GRUZIAN, or GEORGIAN *tongue*.* This was executed in Moscow, in 1742—3, in a

(63) Adleri Bibliotheca Biblica, pt. iv. Plut. 51, p. 147.
Tenth Report of Brit. and For. Bib. Soc. App. No. lxxvi. p. 151.
Seventh Report of Brit. and For. Bib. Soc. App. No. xxxviii. p. 65.

* The translation of the *Old* and *New Testament* into the *Georgian* language, was made in the *eighth* century, by St. EUPHEMIUS, the Georgian, founder and patron of the *Iberian*, or Georgian monastery at Mount Athos, where his *Autograph* of the Bible is still preserved. He was also the author and translator of other works, the autographs of which remain in the monastery. He is styled by the Georgians the

large folio volume. The language of the translation is nearly the same as that which is at present spoken in Georgia, excepting that the style is more dignified; but the alphabet differs from that in common books; which may account for Sir John Chardin saying, that in Mingrelia, in the seventeenth century, "few could read or understand" the *Georgian* Scriptures,* unless we suppose a new version to have been since made, which is scarcely probable. The preceding edition was printed under the inspection of the Georgian princes, ARCIL and BACCHAR; and the matrices from which the types were cast, being found to have escaped the Bonapartean conflagration, an edition of 5000 copies of the NEW TESTAMENT, and subsequently other editions of the OLD and NEW TESTAMENT, were undertaken by the "Moscow Bible Society," in 1815, and following years.

Beside the complete edition of the Scriptures in 1743, the whole of the NEW TESTAMENT, with a part of the OLD, consisting of the PSALMS and the PROPHETS, were printed at Teflis, in Georgia, by order of Prince VAKTANGH, at the beginning of the eighteenth century: the PSALMS are also stated to have been printed separately, at Teflis, in 1711; and another edition of the *Georgian Psalms*, at Moscow.(64)

The ARMENIAN is another of the Asiatic versions. The BIBLE in this language was reprinted at Constantinople, 1705, 4to. by order of the Armenian partriarch, *Nahabet*; and again at Venice, in 1733, in fol. by order of the patriarch, *Abraham*; and corrected by *Mchitar* or *Mikkitar*. Other editions appear to have been subse-

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"Chrysostom" of their nation. See an interesting letter from Dr. Pinkerton, dated Odessa, December 12th, 1819, in the *Sixteenth Report of the British and Foreign Bible Society*, App. p. 33.

* See vol. I. p. 203; and Fourteenth Report of Brit. and For. Bible Society, App. p. 133.

(64) Marsh's Hist. of Translations, &c. p. 38.
British Mag. 1810, p. 64. Lond. 8vo.

quently printed at Venice; for in a letter from *Stephen Aconzio*, superior of the Armenian College of St. Lazaro or Lazarus, to the *British and Foreign Bible Society*, dated "Venice, April 15th, 1818," he says, "With regard to the information requested of me, I have the honour to state to the benevolent society, that, in the Armenian nation, there is no prohibition to read the Holy Scriptures: on the contrary, all are under obligation to read them, as soon as they are able to read, and can obtain a copy. Wherefore, we acquaint this Foreign Bible Society, that, beside the New Testament already purchased by it, we have also two editions of the entire Bible, in Armenian."

Toward the close of this century a new and corrected edition of the *Armenian* Scriptures, to be accompanied with a Latin translation, was projected by the learned members of the *Academie Clementine, à la Rue St. Honoré*, at Paris, among whom was the Abbé *Villefroy*, who had resided many years among the Armenians. The prophecy of HABAKKUK was published as a specimen, Paris, 1775, 8vo; but the edition of the entire Bible does not appear to have been completed.[65]

In PERSIA, the influence of Mohammedanism prevented the dissemination of Christian truth; and the few editions which were published in Europe, of some parts of the PERSIC version of the Scriptures, by Dr. *Calenberg*, Professor *Bode*, and others, were chiefly printed for the accommodation of Oriental scholars, to whom the language was not vernacular.

We have, however, to record the singular fact of an attempt made by the Persian usurper, NADIR SHAH, to obtain a translation of our Scriptures! The occasion of

(65) Le Long, edit. Masch, pt. ii. vol. i. sec. 9. pp. 176—178.
Clement, Bibliotheque Curieuse, III. p. 443.
Thirteenth Report of Brit. and For. Bib. Soc. App. p. 97.
Fourteenth Rep. of Brit. and For. Bib. Soc. App. p. 191.
Sixteenth Rep. of Brit. and For. Bib. Soc. App. p. 159.

this undertaking is thus related by *Khojeh-Abdul-Kureem*, a Cashmerian of distinction, who accompanied Nadir Shah, on his return from Hindoostan to Persia: "Whilst Nadir was engaged in his expedition to Turan, he assisted at a disputation of the Mohammedan doctors on the diversity of religious sects, in which the following passage was quoted from the Koran. 'MOHAMMED is the apostle of GOD; and those who are with him are fierce against the unbelievers, but compassionate towards one another. Thou mayest see them bowing down, prostrate, seeking a recompense from GOD, and his good will. Their signs are in their faces, being marks of frequent prostration. This is their description in the PENTATEUCH, and their description in the GOSPEL.'* Nadir demanded of the first Mullah† the explanation of the passage: he replied that the Shiites, or followers of Ali, applied this passage to that chief; but that the Sonnites [or Orthodox] held that it evidently pointed out their four first caliphs, whose character it very clearly expressed. The prince then inquired whether the Pentateuch and Gospel were still in existence; and on being assured they were, he resolved to decide the question by the help of those books, and therefore ordered Mirza Mahadi,‡ a native of Ispahan, to apply to the Jews and Christians, to obtain Persian translations of those works. Mirza Mahadi immediately set out, and laboured day and night to accomplish his mission. At length I saw him arrive at Cazvin, with seven persons well versed in those books; and he himself presented a complete translation of them to our monarch. But as he was busied in making preparations for the war in Daghistan, he postponed the discussion till his return from that

* See Sale's Koran, II. ch. xlviii. p. 387. Lond. 1801, 8vo.

† Mohammedan priest.

‡ *Mirza Mahadi* was the author of "The History of the Life of Nadir Shah, king of Persia;" translated from the Persian into French by Sir William Jones.

expedition. Nadir then convoked an assembly of the mullahs of both sects, at which the persons learned in the Pentateuch and Gospel assisted, in order to give testimony to the truth. After a long dispute, the Shiites were vanquished, and the Sonnites alone declared to be orthodox. An instrument was drawn up, to which all who assisted at the disputation affixed their seals; and copies of it were sent everywhere."[66] The parts of the Scripture which are said to have been translated, are the FOUR GOSPELS, the PSALMS, and the book of the prophet JEREMIAH.[67] The vile manner in which this important work was executed, is thus stated by Mr. Hanway, in his *Travels*, as quoted by Dr. C. Buchanan: Mirza Mahadi "being vested with proper authority for the purpose, summoned several Armenian bishops, and priests, together with divers missionaries of the Romish church, and Persian mullahs, to meet him at Ispahan. As to the latter, the Mahomedan priests, many of them gave Mirza Mehdee large bribes to excuse their absence. Among the Christians summoned on this occasion, only one Romish priest, a native of Persia, was a sufficient master of the language to enter upon a work of so critical a nature. As to the Armenian Christians, although they are born subjects to Persia, and intermixed with the inhabitants, yet there are very few of them who understand the language fundamentally. It was natural to expect, that Mirza Mehdee, and the Persian mullahs, would be more solicitous to please Nadir, and to support the credit of Mahomedanism, than to divest themselves of prejudices, and become masters of so important a subject. This translation was dressed up with all the glosses which the fables of the Koran could warrant. Their chief guide was *an ancient Arabic and Persian*

(66) J. Langlès, Voyages traduits de differentes langues Orientales, &c. vol. I. Voyage de l' Inde a la Mekke. ch. vii. pp. 60—62. Hamb. et Brunswik, 1799, 12mo.

(67) Le Long, edit. Masch, pt. ii. vol, I. p. 164.

translation. Father de Vignes, a Romish priest, was also employed in this work, in which he made use of the Vulgate edition. They were but six months in completing this translation, and transcribing several fair copies of it. In May following, Mirza Mehdee, with the Persian mullahs, and some of the Christian priests, set out from Ispahan for the Persian court. Nadir received them with some marks of civility, and had a cursory view of the performance. Some part of it was read to him; on which occasion he made several ludicrous remarks on the mysterious parts of the Christian religion; at the same time he laughed at the Jews, and turned Mahommed and Ali equally into ridicule." And after some expressions of levity, intimating that he could himself make a better religion than any that had yet been produced, "he dismissed these churchmen and translators with some small presents, not equal in value to the expense of the journey." Dr. B. adds, "This version of the Gospels, prepared by command of Nadir Shah, is probably the same with that which is sometimes found in the hands of the Armenian priests in India. A copy was lately shown to an Oriental scholar, in Bengal, (Rev. H. Martyn,) who observed, 'that if this was the same, he did not wonder at Nadir's contempt of it."[68]

Of the ARABIC versions of the Scriptures, to which we now direct our attention, several editions of the whole or parts of the Old and New Testament were printed in the course of the eighteenth century. Some of these have already been mentioned, but others still remain to be noticed. In 1700, the whole BIBLE, in folio, was printed at Ducharest, in Wallachia, under the inspection of the Melchite Patriarch of Antioch; who also caused an edition of the church books to be published in the same tongue. An edition of the FOUR GOSPELS was likewise printed at the expense of ANASTASIUS, the Greek patriarch of Antioch,

(68) Buchanan's Christian Researches, pp 171—173.

at Aleppo, 1706, fol. In 1752, RAPHAEL TUKI, bishop of Arzan el Rum, (commonly called Erzerum,) again undertook an edition of the BIBLE, under the patronage of the Congregation *de propagandâ fide*. The *first* volume of this work, which is in quarto, and printed at Rome, contains the *Pentateuch*, the books of *Joshua*, *Judges*, *Ruth*, *Samuel*, *Kings*, *Chronicles*, *Ezra* with the Apocryphal addition, *Nehemiah*, and *Tobit*: but we have no knowledge that the *second volume* was ever completed The NEW TESTAMENT, in *Syriac* and *Arabic*, was printed at Rome, 1703, 2 vols. folio, but whether at the press of the Congregation *de propagandâ fide* may be doubted.* In 1706, Athanasius, the Greek patriarch of Antioch, caused the PSALMS to be printed at Aleppo, in 4to. at his own expense. In 1732, ABDALLA BEN ZACHER, a Melchite clergyman, established a printing press at Aleppo, which he furnished with beautiful Arabic types. He appears to have subsequently removed the printing establishment to the monastery of *John the Baptist de Soairo*, on Mount Khesroan, in the diocese of Berytus on Mount Libanus, where editions of the *Arabic* PSALMS, in 8vo. were printed in 1735, 1739, and 1753. *Editions* of the PSALMS were printed also in the monastery of *St. John the Baptist Ais choir Alcain*, on Mount Chaswan, by the Romish monks of the canons of St. Basil, 1764, 8vo; and at Padua, in Italy, 1709, 8vo. The PSALMS were likewise printed in *Coptic* and *Arabic*, at Rome, 1744, and 1749, 4to; the latter, or "Alexandrian Psalter," is said to have been printed with the types of the Congregation *de propagandâ fide*. To which may be added some chapters and psalms published as specimens by others.[69]

The SYRIAC versions, and the principal editions of them,

* See Letter from Rome, p. 480 of this volume.

(69) Le Long, edit. Masch, pt. ii. vol. I. sec. 5, pp. 116, 117. 124—133 Marsh's Hist. of the Translations, &c. pp. 78, 79. Bibliog. Dict. I. pp. 276—278; and II. pp. 204—207. Adleri Biblioth. Biblica, pt. i. Plut. 10, pp. 137—139.

having been already noticed, it is unnecessary to add much more. It may be observed, however, that *Leusden* and *Schaaf's* editions of 1708, and 1717, are in quarto; and that by new title-pages, and in some cases new prefaces, they have been represented as editions of other and more recent dates. The *Philoxenian* version, of which the FOUR GOSPELS were published in 1778, 2 vols. 4to, and the ACTS and EPISTLES since, in 2 vols. 4to, by Professor White, from a MS. belonging to the Rev. Gloster Ridley, has already been noticed, in vol. I. p. 201. Separate portions of the Scriptures were also published at various times, by Dr. Callenberg and others, chiefly to assist the Biblical student.

We now proceed to the more modern Asiatic translations, undertaken chiefly by Europeans. Of these, the first in order were the TAMUL, the TELUGIAN, and the HINDOOSTANEE, executed by the German missionaries employed conjointly by the Danish government and the English "Society for promoting Christian Knowledge." The TAMUL (sometimes called the *Malabaric)* version was commenced by BARTHOLOMEW ZIEGENBALG, who began to translate the NEW TESTAMENT in 1708, and finished it in 1711. After being revised by JOHN ERNEST GRUNDLER, it was printed in 1714, 1715, 4to. at Tranquebar, at the press and on the paper provided by the "Society for promoting Christian Knowledge": the *Gospels* and *Acts of the Apostles,* with large types; and the *rest* of the *New Testament* with smaller types, for want of a sufficiency of paper. In 1717, Ziegenbalg began to translate the OLD TESTAMENT into Tamul, and had proceeded to the *end* of the book of *Judges,* when he was called to his eternal reward, in 1719. BENJAMIN SCHULTZE, another distinguished missionary, translated *other books* of the Old Testament, and the *Apocrypha,* and superintended the printing of the whole at the mission-press, at Tranquebar. The *Pentateuch,* with the books of *Joshua* and

Judges, were printed in 1723, 4to; *Ruth*, to *Solomon's Song* inclusive, 1726, 4to; the whole of the Prophetical books, 1727, 4to. and the *Apocrypha*, 1728, 4to. A second edition of the *Tamul New Testament*, revised by *B. Schultze*, was begun to be printed in 1722, and finished in 1724, at Tranquebar, in 8vo. Another edition revised by the missionaries, WORMIUS, PRESSIER, WIEDERBROCK, and OBUCH, was printed at Tranquebar, 1758, 8vo. A second and more correct edition of the OLD TESTAMENT was printed at Tranquebar, at the mission-press, 1777, 1782, 2 vols. 4to. An edition of the *Tamul New Testament* was also printed at Columbo, in Ceylon, 1741, and again 1743, 4to. under the auspices of the governor, *Gustavus William Van Imhoff*, at the press established by him in that island.[70]

In 1777, another and a more classical and elegant *Tamul* version of the *New Testament* was published at Madras, in 4to, by JOHN PHILIP FABRICIUS, one of the Danish missionaries in India, who is said to have been "an unparalleled Tamul scholar," as well as "an excellent Portuguese scholar and poet."[71]

To the above may be added the PSALMS by *B. Schultze*, Tranquebar, 1724, 8vo; reprinted 1746. ECCLESIASTICUS, by *B. Schultze*, Tranquebar, 1727, and also 1761. The GOSPEL *according to* ST. MATTHEW, Tranquebar, 1739, 8vo; and Columbo, in the island of Ceylon, 1740. *The History of the Passion of Jesus Christ*, selected from the Four Gospels, by *B. Schultze*, Tranquebar, 1723, 8vo; and 1766, 12mo.[72]

(70) Niecampii Historia Missionis Evangelicæ in Ind. Oriental. pp. 141. 153. 172. 177. 183. 221. 234. 255. 311, et al.
Le Long, edit. Masch, pt. ii. vol. I. sec. 11, pp. 197—201.
Adleri Biblioth. Biblica, pt. i. Plut. 16, p. 147, et Supp. p. 144.

(71) Seventh Report of Brit. and For. Bible Society, App. p. 23.
Brown's Hist. of the Propagation of Christianity, II. p. 648. Lond. 1814, 8vo.

(72) Le Long, edit. Masch, pt. ii. vol. I. sec. 11, pp. 199—201.
Adleri, Biblioth. Biblica, pt. i. Plut. 16, pp. 148, 149.

A TELUGIC, WARUGIC, GENTOO, or as it seems to be more recently called, TELINGAN version of the whole of the OLD and NEW TESTAMENT, and the APOCRYPHA, from the original Hebrew and Greek texts, was made by the indefatigable Schultzè, and completed in 1732; but it does not appear to have been printed, notwithstanding the translator caused the version to be revised by a learned Brahmin; and both provided a Telugic press at Tranquebar, and instructed some young men for the purpose of printing it. The MS. is probably still preserved in the library of the Orphan House at Halle, in Saxony, as it appears in a catalogue of his MSS.[74] Translations have since been made and printed by the Baptist and other missionaries. See Marsh's *History of the Translations of the Scriptures*, sec. 2; and Owen's *History of the British and Foreign Bible Society*, vol. II. pp. 9. 19; and vol. III. pp. 402—464.

In the HINDOOSTANEE dialect, a version of the NEW TESTAMENT was begun by SCHULTZE, in 1739, and finished in 1741. He also commenced a translation of the OLD TESTAMENT, but being obliged to return to Europe on account of his health, did not complete it: the parts which he translated were, the *first four chapters of Genesis*, with the canonical book of *Daniel*, and the Apocryphal *Song of the Three Children*, the *History of Susanna*, and *Bel and the Dragon*, completed at Madras, 1742; and the book of the *Psalms of David*. The New Testament and other portions of Scripture thus translated were all printed at Halle, in Saxony, in the Oriental or Jewish and Mohammedan Institution in that university, between 1745 and 1758, in 8vo. edited by Dr. J. H. Callenberg; and printed under the superintendance, first of *J. Zacharias Eitzius*, and after his decease by the laborious

(74) Niecampii Hist. Missionis Evangel. pp. 296. 365. Halæ, 1737, 4to. Le Long, edit. Masch, pt. ii. vol. I. sec. 11, p. 201. Marsh's Hist. of the Translations of the Scriptures, pp. 37. 116.

missionary *Stephen Schultze*, then recently returned from Turkey. Several translations of portions of the Scriptures have also been made since the conclusion of the eighteenth century.[75]

The missionaries sent out by the Danish government were early sanctioned and liberally assisted by the venerable English "Society for promoting Christian Knowledge," and the mission has for many years been chiefly supported by that society. Of the three missionaries already named, ZIEGENBALG, GRUNDLER, and SCHULTZE, the following brief biographical outlines will bring the reader acquainted with their general character and labours.

BARTHOLOMEW ZIEGENBALG, the founder of the Danish mission at Tranquebar, was born at Pulsnitz, a town in Upper Lusatia, June 14th, 1683. His parents, whom he lost at an early age, were respectable and pious. From a youth he appeared to be under the influence of religious principles, but it was whilst pursuing his studies at Gorlitz, that he first determined, under the powerful conviction of its being his duty, to devote himself entirely to the service of God. From Gorlitz he removed to Berlin, and in 1703 went to Halle, that he might pursue his studies in theology with greater success, under the inspection of the pious and learned A. H. Franck. During a visit to Berlin, in 1705, for the restoration of his health, which had been impaired by study, he was engaged by Frederick IV. king of Denmark, to go as a missionary to India. On the 29th of November, in the same year, he embarked at Copenhagen, with *Henry Plutchau*, the steady companion of his future labours. On their arrival at Tranquebar, he devoted himself with unwearied zeal and perseverance to the various duties of his arduous engagement, and soon

(75) Le Long, edit. Masch, pt. ii. vol. I. sec. 11, pp. 202—210. Marsh's Hist. of Translations of the Scriptures, p. 38,

became able to compose and preach in the Tamul language. In 1714, he revisited Europe, in order to promote more effectually the objects of the mission; and during his stay in Germany, married a pious and amiable lady, who had been educated under Professor Franck. In 1716, he returned to India, and continued his missionary labours with indefatigable fidelity, till prevented by a severe and fatal disorder, which at length terminated his life, February 23rd, 1719, in the 36th year of his age, amid the tears and prayers of his beloved flock.[76]

JOHN ERNEST GRUNDLER was born at Weissensee, in Thuringia, where his father was a counsellor of the chamber of justice, April 7th, 1677. He studied divinity at Leipsic, Wittemberg, and Halle. At the last place, by a discourse *on true and false Humility*, he became convinced of the need of true repentance, of a change of heart, and of faith in Jesus Christ. From this time his greatest solicitude was to live to the glory of God, and to obtain his salvation, and preach it to others. His appointment to the situation of teacher in the Royal School, increased his qualifications for the great work in which he afterwards engaged; and his heart being inflamed with an ardent zeal for the conversion of the heathen, he cheerfully accepted of an appointment to the office of missionary to India. At the close of the year 1708, he sailed for the East as a missionary, accompanied by *John George Bœving*, and *Polycarp Jordan*, two other missionaries, and arrived at Tranquebar, in July, of the following year. During the life of Ziegenbalg, he was the intimate friend and companion of that devoted missionary, accompanying him in his journeys, aiding him in all his undertakings,

(76) Niecampii Historia Missionis Evangelicæ in India Orientali, pt. i. et pt. ii. period 1. *passim*.
La Croze, Hist. du Christianisme des Indes, liv. 7, pp. 534—568. A la Haye, 1724, 12mo.
Brown's Hist. of the Propag. of Christianity, I. ch. v. pp. 177—202.

and during his absence in Europe taking the oversight of the mission. After the loss of his beloved colleague, he was for two months in so weak a state of health, that in conducting public worship he was obliged to sit in the pulpit. Whilst recovering from his indisposition, he employed himself in preparing the missionaries who had lately arrived, for the important work in which they had engaged: and although he was soon after seized with a flux, which never afterwards left him, he proposed undertaking a journey into the Mogul empire. In the prosecution of this design, he sailed for Cuddalore; but having caught cold by the way, he was obliged to return to Tranquebar, and his disorder continuing to increase, his strength was exhausted, so that after lingering a few weeks, during which his whole mind seemed absorbed in the contemplation of divine things, he died, March 19th, 1720, in the 43rd year of his age; and the day following his mortal remains were committed to the dust, close to the ashes of his esteemed colleague. Two tablets placed at the sides of the altar in the church of Tranquebar, record the deaths of these eminent ministers and missionaries.[77]

Benjamin Schultze was a native of Sonneberg, a town of Brandenburg, in the New Mark. Whilst a student in divinity, he was recommended to the Royal College of Missions at Copenhagen, by Professor Franck, of Halle, as peculiarly qualified for the East India mission. Having received his appointment to the mission, he proceeded from Halle, by way of Rotterdam, to London, from whence he sailed for India, and reached Tranquebar, September 16th, 1719. On his arrival, he applied himself with apostolic zeal to the great objects of his mission, counting not his life dear to himself, but

(77) Niecampii Hist. Mission. Evang. pt. ii. period 1, cap. iv.—xv. *passim*.
La Croze, *ut sup.*

braving every danger, and submitting to the greatest privations, in order to preach the Gospel to the poor benighted heathens, among whom he laboured incessantly for several years, with invincible patience, and considerable success. His extensive learning, and intimate knowledge of the Tamul language, he employed in completing the Tamul version of the Scriptures, begun by Ziegenbalg; and publishing other important works. He at length removed to Madras; and in 1743, returned to Europe, where, as far as his health would permit, he continued to promote the interests of the mission. At the Jewish and Oriental Institution of Halle, where he appears chiefly to have resided after his return, he superintended the publication of several important works in the *Hindoostanee*, *Telinga*, and other Oriental languages; amongst which may be enumerated a *Hindoostanee Grammar*; a *Refutation of the Koran*, in the same tongue, and other works written by himself. After a life spent in the most arduous services of religion and benevolence, he died in peace, at Halle, November 25th, 1760.[78]

Before we quit the labours of these missionaries, it must be observed that their translations of the Scriptures were not confined to languages strictly *Oriental*, but also included the *Portuguese*, a corrupt dialect of which prevailed in many parts of India, under European governments. The version principally adopted by these missionaries, was that of JOAM FERREIRA D' ALMEIDA, for the *New Testament*, and such parts of the *Old* as he had translated; revised, and afterwards completed chiefly by Ziegenbalg, Grundler, Schultze, and other missionaries who succeeded them in the East. Adler, in his *Bibliotheca Biblica*, mentions the following editions, in the king of Wurtemberg's library; viz. in *quarto*; the PENTATEUCH,

(78) Niecampii Hist. Mission. Evang. pt. ii. period 1, cap. xiii. sec. 8; period 3, cap. vii. sec. 21, *passim* et Præfat. pp. 14, 15.
Le Long, edit. Masch, pt. ii. vol. I. sec. 11, p. 199.
Brown's Hist. of the Propagation of Christianity, I. pp. 202—233.

Tranquebar, 1719; TWELVE MINOR PROPHETS, Tranquebar, 1732; JOB, PSALMS, PROVERBS, ECCLESIASTES, and SONG OF SOLOMON, Tranquebar, 1744; FOUR GREATER PROPHETS, Tranquebar, 1751; PENTATEUCH, Tranquebar, 1757:—in *octavo*, ST. MATTHEW'S GOSPEL, Amsterdam, 1711; the NEW TESTAMENT, (including the preceding edition of *St. Matthew's Gospel,)* Amsterdam, 1712; the PSALMS, Tranquebar, 1740; the FOUR GOSPELS, Tranquebar, 1760; the NEW TESTAMENT, Tranquebar, 1765:—in *duodecimo*, the PSALMS, translated by *Schultze*, Tranquebar, 1773.[79] Another *Portuguese* version of those parts of the OLD TESTAMENT which had been left untranslated by *Joam Ferreira d' Almeida*, was made by JACOBUS OP DEN AKKER, one of the *Dutch* ministers at Batavia, in the island of Java, prior to the year 1726, as we learn from the letters which passed betwixt the Danish and Dutch ministers, in the years 1725, 1726, in which he is also stated to be in his 79th year, at the time of their correspondence. An edition of this version of the *Old Testament* was printed at Batavia, 1748, 1753, 2 vols. 8vo.[80] The PENTATEUCH, of Almeida's translation, revised by *Joam (John) Moritz Mohr*, and *Librecht August Behmer*, ministers of the Word of God, was printed at Batavia, 1747, 8vo; and the NEW TESTAMENT, of the same version, at the same place, 1773, 8vo.[81]

Resuming the consideration of the modern *Asiatic* versions, we proceed to the MALAY, in which the New Testament, and some portions of the Old, had been printed in the seventeenth century. In 1704, the FOUR GOSPELS and the ACTS OF THE APOSTLES were reprinted at Oxford, in Roman characters, in 4to: and in 1735, a *Malay* PSALTER, in 4to, with musical notes, was printed

(79) Adleri Bibliotheca Biblica, pt. ii. pp. 349—351.
(80) Niecampii Hist. Mission. Evang. in Ind. Orient. pp. 273—276. Adleri Biblioth. Biblica, pt. ii. p. 351.
(81) Adler, *ut sup.*

at Amsterdam. The *first* complete version of the BIBLE, in the *Malay* language, was printed at Amsterdam, in 1731—1733, 2 vols. 4to; in the Roman character.[82]

The translation was commenced by DR. MELCHIOR LEIEDKKER, a learned Dutch minister at Batavia, in the island of Java, and completed by Dr. PETRUS VAN DER VORM, another Dutch clergyman, minister first at Amboyna, and then at Batavia. It was afterwards revised by Mr. GEORGE HENDRICK WERNDLEY, a Dutch clergyman, author of a *Malay and Dutch Grammar*, and other learned clergymen resident at Batavia. A particular and interesting account of the translation, revision, and publication, of the *Malay Bible*, is given from Werndley's "Grammar," in the *Eleventh Report of the British and Foreign Bible Society*.[83]

The preceding edition of the *Malay Bible* being printed in *Roman* characters, it was judged expedient afterwards to print an edition in the *Malayan*, or *Arabic* character, the letters of those two languages being the same, with the addition of a few peculiar to the Malay. This was accordingly done, in 1758, under the direction of JACOB MOSSEL, governor-general of the Dutch possessions in the East Indies, and completed in 5 vols. 8vo. The persons who superintended the edition, and prefixed the preface, were JOHAN MAURITZ MOHR, and HERN PETRUS VAN DE WERTH. The *Malay Catechism* composed by *G. W. Baron Van Imhoff*, is sometimes found connected with this work.[84]

Amaducius, prefect of the printing establishment of the College *de Propagandâ fide*, at Rome, mentions, in his

(82) Eleventh Report of the Brit. and For. Bible Society, App. pp. 45, 50.
Adleri Bibliotheca Biblica, pt. i. pp. 152, 153.

(83) Eleventh Report of the Brit. and For. Bib. Soc. App. pp. 50—54.
Le Long. edit. Masch, pt. ii. vol. I. sec. 11, p. 203.
Niecampii Hist. Mission. Evang. in Ind. Orient. p. 319.

(84) Bibliog. Dict. II. pp. 101—103.
Asiatic Researches, X. p. 188.

"Alphabetum Barmanorum seu Regni Avensis," that the Catholic missionaries had translated into the BURMA language, the GOSPEL OF ST. MATTHEW, the EPISTLES OF ST. PAUL; and the DOMINICAL GOSPELS, with other works of a religious nature; which are preserved in MS. in the library of the *Propaganda;* but were never printed.[85]

Passing now the island of CEYLON, we find, that although the entire Bible was not printed during the eighteenth century, in the *Cingalese* language, some separate portions of it were published at different periods. *Gustavus William Baron Van Imhoff*, whose name has been already mentioned as the friend of Biblical translations, being the governor of the island, he established a *Cingalese* printing-office, at Columbo, at which a *Book of Prayers* was printed, in 1737, and in the following year a short *Confession of Faith.* When this work was finished, the FOUR GOSPELS, in *Cingalese*, from a MS. found among the papers of the deceased Rev. WILLIAM KONYN, minister of the Gospel, were committed to the press, under the superintendence of JOHN PHILIP WETZELIUS, minister of the Gospel, and rector of the school, and completed in 1739, 4to. A Dutch and Cingalese preface is prefixed by the editor, who states that the expense was borne by the governor. The ACTS OF THE APOSTLES, translated by SIMON CAT, and revised by JOHANN JOACHIM EYBRANDT, and HENRICUS PHILIPSZ, ministers of the Gospel, were printed at Columbo, 1771, 4to. St. Paul's Epistles to the CORINTHIANS and GALATIANS, translated from the Greek by HENRICUS PHILIPSZ, followed, in 1773, Columbo, 4to. To these succeeded the Epistle to the EPHESIANS, with the rest of St. Paul's Epistles, including the one to the HEBREWS, by HENRICUS PHILIPSZ, Columbo, 1776, 4to; and in the

(85) Alphabetum Barmanorum: *Lectori.* p. xiv. Romæ, 1787, 8vo. Typis Cong. Prop. Fide.
Asiatic Researches, X. pp. 238, 239. Lond. 1811.

same year, the GENERAL EPISTLES and REVELATION of St. John, by the same editor or translator, printed also at Columbo. The PSALMS were printed at Columbo, 1755, 8vo; and again with musical notes, 1768, 8vo; the FOUR GOSPELS, 1786, 4to; and the whole NEW TESTAMENT, with GENESIS, EXODUS, and part of LEVITICUS, 1783, 4to.[86] A native clergyman of the name of PHILIPSZ, probably the same who edited the *Acts of the Apostles*, translated the OLD TESTAMENT, as far as the book of *Job*, the MS. of which was deposited among the archives of the Dutch church at Columbo; but on a recent examination it was found to be incomplete, and in many places deficient, so as to render it unfit for publication.[87]

These different attempts to translate and circulate the Scriptures in the different dialects of India, by the European settlers, will be justly appreciated by those who duly regard the difficulties which they had to overcome. But all former attempts have been far exceeded by the immense labours, and extraordinary success, of the Baptist missionaries at Serampore, who, under the sanction of their own Committee and of that of the British and Foreign Bible Society, are rapidly advancing towards the accomplishment of their great object, *the Translation of the Scriptures into all the dialects of India*, having already completed *translations* of the whole, or separate portions of the Scriptures, into many of them. How much more excellent is this mode of diffusing the knowledge of the Scriptures among the heathen, than by the theatrical representations of former ages; of which Baldæus, in his "Description of Ceylon," published in 1672, observes: "Most of the churches here (in Ceylon) have certain scaffolds, or theatres, near them, especially that of Telipole, where the Jesuits used to represent cer-

(86) Le Long, edit. Masch, pt. ii. vol. I. sec. 11, pp. 210, 211. Adleri Biblioth. Biblica, pt. i. Plut. 19, p. 153; et Supp. p. 144. Sixth Report of the Brit. and For. Bible Society, App. p. 86.

(87) Ninth Report of the Brit. and For. Bible Society, App. p. 18.

tain histories of the Bible to the people, on holidays."[88]

The translations into the dialects of AFRICA, to which we now proceed, were few, and incomplete, and the editions of prior versions very limited. In 1764, an introductory work to the languages of FANTIN and ACRA, countries of Guinea, on the Gold Coast, was published at Copenhagen, in octavo, by order of the king of Denmark. It contained, among other things, the TEN COMMANDMENTS from Exodus xx; the LORD'S PRAYER; and the *Sacramental Office*, in the *Fanteic* and *Acraic* dialects.[89]

In 1797, the Rev. HENRY BRUNTON, of Edinburgh, was sent, with several other missionaries, by the "Missionary Society" of that city, to the SUSOO COUNTRY, on the Western coast of Africa. After enduring great privations, and being exposed to frequent dangers and hardships, his constitution was so impaired, that he was obliged to leave the country. As his return to Scotland was favourable to his health, and being at length in a considerable degree re-established, he set off on a new mission, to Tartary, and died at Karass, in March, 1813. During the time that Mr. Brunton resided in Scotland, for the recovery of his health, he compiled and printed several works in the *Susoo* language, with the view of facilitating the labours of future missionaries in that country, particularly a *Grammar* and *Vocabulary*; various *Catechisms*; and *Christian Instructions for the Susoos*, or *an Abridgment of the History and Doctrines of the* BIBLE.[90]

Of the fragments of the SAHIDIC version collected by *Woide*, and the COPTIC NEW TESTAMENT and PENTATEUCH, published by WILKINS, some account has been given in a former volume.* Some parts of the ETHIOPIC

(88) Adleri Bibliotheca Biblica, pt. iv. p. 116.
(89) Churchill's Collection of Voyages, III. p. 800.
(90) Brown's Hist. of the Propag. of Christianity, II. pp. 521—547.

* Vol. I. pp. 101—106, of this work.

Scriptures were also published by *Ludolf* and *Bode*. In 1755, Professor *Bode* published *Fragmenta Veteris Testamenti ex versione Æthiopici interpretis, &c.* 4to, containing fragments of the *Old Testament*; among which are the Prophecies of JOEL, JONAH, HABAKKUK,† ZEPHANIAH, and MALACHI. The PSALMS were also published at Rome, in *Coptic*, and *Arabic*, and again in 1749, by the Congregation "de propagandâ fide," for the use of the Egyptian Christians.[91] Dr. *Münter* published some fragments of the Epistles of St. Paul to TIMOTHY, in the *Sahidic* dialect, from MSS. in the possession of Cardinal *Borgia*, Hafniæ, 1789, 4to. *F. Aug. Ant. Georgi*, in the same year, printed at Rome, a fragment of the GOSPELS OF ST. JOHN, in the same dialect; and *Mingarelli* published some *Sahidic* fragments of the GOSPELS OF ST. MATTHEW and ST. JOHN, in his *Ægyptiorum Codicum Reliquiæ*, Bonon. 1785, 4to. Other fragments of an Egyptian dialect, termed the *Basmuric*, have been published by *W. F. Engelbreth*, from MSS. in the Borgian Museum, with the title "*Fragmenta Basmurico-Coptica, Veteris et Novi Testamenti quæ in Museo Borgiana Velitris asservantur*: Havniæ, 1811, 4to. The learned editor supposes this translation to have been made so early as the end of the *third*, or beginning of the *fourth* century.[92]

From the AFRICAN versions we turn to the AMERICAN. The principal ones made, or printed, during this century, were the *Delaware*, the *Mahikan*, the *Massachusett*, the *Mohegan*, the *Mohawk*, the *Creole*, the *Esquimaux*, the *Greenlandish*, and the *Arawack*. So early as 1754, FA-

† The author, in a former volume, relying on the authority of Masch and Marsh, did not mention *Habakkuk* as having been printed; this error he is happy to be able now to rectify.

(91) Adleri Bibliotheca Biblica, pt. i. p. 142.
Marsh's Hist. of Translations of the Scriptures, p. 94.

(92) Bibliog. Dict. VI. p. 228.
Dr. A. Clarke's Comment. *Introd. to Gospels*, &c. p. xviii.
Millin. Annales Encyclopædiques. Fevrier, 1818, pp. 350—361. Paris, 8vo.

BRICIUS, one of the Moravian missionaries, translated a part of the Scriptures into the DELAWARE language; another missionary, SCHMICK, translated a portion of the GOSPELS into the MAHIKAN; but whether these translations be still in existence may be doubted, for in 1781, the books and writings which the missionaries had compiled for the instruction of the Indian youth, are said to have been destroyed by the savages.[93]

In 1709, the PSALMS, and St. JOHN'S GOSPEL, in columns of the Indian MASSACHUSETT dialect and English, were printed at Boston, in New England, translated by EXPERIENCE MAYHEW. This excellent missionary was the descendant of the venerable and apostolic Mr. Thomas Mayhew, who had for many years been engaged in the arduous task of instructing the Indians of Martha's Vineyard. He was born about 1673, and in March 1694, commenced his missionary labours, which he continued for 60 years, with zeal and success. Beside his *Indian* translation, he published, in 1727, a small volume entitled *Indian Converts*, containing an account of a considerable number of the natives who had embraced the Gospel, and adorned their profession by their conduct. He died about 1754, aged 81.[94]

In the year 1700, the earl of Bellemont employed the Rev. Mr. FREEMAN, "a very worthy Calvinist minister, afterwards the pastor of a Dutch congregation at Schenectady, to attempt the conversion of the Indians in the state of New York. With this view he translated into the MOHAWK dialect, the GOSPEL ACCORDING TO ST. MATTHEW; the first three chapters of GENESIS; several chapters of EXODUS; several PSALMS; many portions of the Scripture relating the *Birth, Passion, Resurrection,*

(93) Marsh's Hist. of the Translations of the Scriptures, p. 99.
Brown's Hist. of the Propagation of Christianity, II. p. 681.
(94) Brown's Hist. of the Propag. of Christianity, I. pp. 57, 58.
Second Report of the Brit. and For. Bible Society, App. p. 118.

and *Ascension of our Lord*; and several chapters of the 1st Epistle to the CORINTHIANS, particularly the 15th; beside the *Morning* and *Evening Prayer* of the Liturgy of the church of England. These translations he presented to the "Society for the Propagation of the Gospel in Foreign Parts," who caused the *Morning and Evening Prayer*, the *Litany*, the *Church Catechism*, *Family Prayers*, and several chapters of the *Old* and *New Testament*, to be printed at New York, and sent to their missionary Mr. Andrews, for distribution among the Indians.[95] And in 1787, the GOSPEL ACCORDING TO ST. MARK, translated by Colonel BRANDT, an Indian chief, was printed with the *Prayer Book*, in *Mohawk* and *English*, in 1787.[96]

The NEW TESTAMENT, with many parts of the OLD TESTAMENT, was translated into the MOHEGAN language, another dialect extensively spoken in North America, by JOHN SERGEANT, sen. missionary at Stockbridge; but does not appear ever to have been printed.[97]

In 1781, the NEW TESTAMENT was printed at Copenhagen, in an octavo form, in the CREOLE language, by order of the king of Denmark, for the use of the negroes in the Danish West India islands. A *school-book*, containing the TEN COMMANDMENTS, and the LORD'S PRAYER was also published by the same authority, but without date.[98]

Into the ESQUIMAUX language, spoken on the coast of Labrador, the Moravian brethren or *Unitas Fratrum* have translated and printed the HARMONY OF THE FOUR GOSPELS. From this "Harmony," the missionary *Kohlmeister* extracted the GOSPEL OF ST. JOHN which was

(95) Humphreys' Historical Account of the Society for the Propagation of the Gospel in Foreign Parts, pp. 287. 302, 303. Lond. 1730, 8vo.

(96) First Report of Brit. and For. Bible Society, pp. 16, 17. 56.

(97) Brown's Hist. of the Propagation of Christianity, II. p. 630.

(98) Adleri Biblioth. Biblica, pt. iv. Plut. 39, p. 116.

printed by the "British and Foreign Bible Society," in 1810.[99]

In 1721, HANS or JOHN EGEDE, a Danish clergyman, accompanied by his family, sailed for GREENLAND, and became, in the hands of Divine Providence, the chief instrument in the conversion of the inhabitants of that dreary region. With incredible labour he composed a short *Grammar*, a *Catechism*, and a *Book of Prayers*, in the language of that country; and also translated into it the PSALMS, and the EPISTLES OF ST. PAUL, which have since been printed at Copenhagen.[1] He returned to Denmark in 1736, and died in 1758, aged 73. About the year 1740, the Moravian missionaries who had subsequently settled in the same inhospitable country, translated the *Esquimaux Harmony of the Gospels* into the *Greenlandish* dialect, which has also been printed. Other portions of the Divine Volume have been translated into the language of Greenland, by the Moravian missionaries, but remain in MS.[2] In 1744, a part of the Scriptures was printed at Copenhagen, in 8vo. in the *Greenland* language, translated by PAUL EGEDE, eldest son of *Hans Egede*, and author of a Greenlandish dictionary. It is dedicated to the king of Denmark. This was followed by the FOUR GOSPELS, and ACTS OF THE APOSTLES, Copenhagen, 1758, 8vo.; and the NEW TESTAMENT, Copenhagen, 1766, 8vo.[3] The translator died in 1789. After the death of Paul Egede, a translation of the NEW TESTAMENT was made by Mr. FABRICIUS, another Danish missionary, who had also resided in Greenland, but who

(99) Owen's Hist. of the Brit. and For. Bible Society, I. p. 460; and II. p. 288.
Sixth Report of the Brit. and For. Bib. Soc. p 12.
(1) Fabricii Lux Evangelii toti orbi exoriens, cap. xxxv. p. 620.
(2) Brown's Hist. of the Propagation of Christianity, I. p. 367; and II. App. p. 639.
(3) Adleri Biblioth. Biblica, pt. iv. Plut. 38, p. 115.
(4) Brown's Hist. of the Propagation of Christianity, I. p. 320.
Second Report of the Brit. and For. Bible Society, App. p. 180.

had left the country a great many years. His translation was printed at Copenhagen, in 1799.[4]

The extraordinary zeal and perseverance of the venerable *Hans Egede*, and of his son *Paul Egede*, in their missionary labours, are fully detailed in Crantz's *History of Greenland*; Brown's *History of the Propagation of Christianity among the Heathen*; and the *Missionary Register for* 1821.

In *South America*, the Moravian missionaries endeavoured to communicate the knowledge of the Scriptures to the Indians, both by frequent instruction, and by translating into the native dialects, certain parts of the Sacred Volume: at Hope, on the river Corentyn, they compiled a HARMONY OF THE FOUR GOSPELS in the language of the ARAWACKS; and at Bamley they provided a similar HARMONY in the SARAMECAN dialect, for the *Free* (or *Runaway) Negroes* who had formed a settlement there; and who after many predatory attacks upon the European settlements, had made peace with the government of Surinam.[5]

The *Critical Editions of the Original Texts*, also, which were published during this century, were numerous and important; and the names of HOUBIGANT, KENNICOTT and DE ROSSI, with those of MILL, BENGEL, WETSTEIN, GRIESBACH, and other Biblical critics who have engaged in extensive and successful collations of the Holy Scriptures, will ensure the grateful acknowledgments of all who are capable of justly appreciating the value of their labours, and the important services they have rendered to the cause of Revealed truth; not only by essentially promoting the interests of Sacred Literature, but also by establishing indisputably the general integrity of the original Texts. For although an immense number of *Hebrew* and *Greek* MSS. transcribed by different

(5) Brown's Hist. of the Propagation of Christianity, I. pp. 596. 617; and II. App. pp. 634, 647.

persons, at several thousand miles distance from each other, at various periods of time through a series of many hundred years, have been examined and compared with each other, with the early *Versions*, with ancient *Lectionaries* and *Rituals*, and with the *Quotations of Scripture* made by early *Jewish*, *Christian*, and even *Heathen* authors; and every *sentence*, *word*, *letter*, and circumstance noted in which they differ; not one *Variation*, or *Reading*, has been discovered, by which a single essential doctrine has either been destroyed or altered. "They all" (MSS. and Versions, &c.) "agree," says Bishop Marsh, "in the important doctrines of the Christian Faith; they all declare with one accord the doctrine of the TRINITY, and the doctrine of the ATONEMENT BY JESUS CHRIST"[6]

With this brief intimation of the importance of the critical investigations of the great Biblical scholars of the seventeenth and eighteenth centuries, we now conclude the present work.—In tracing the *History* and *Fate* of the SACRED WRITINGS, from the *Giving of the Law* on Mount Sinai, to the conclusion of the last century, we have seen light emanating from the volumes of Divine Truth, when suffered to be viewed with unrestricted freedom; but when they have been withdrawn from popular and general perusal, the horizon has been obscured, and the people have "sat in darkness, and in the valley of the shadow of death." The pious reader will, therefore, join the author in hailing the indications of universal light and happiness, afforded by the institution and unparalleled success of the *British and Foreign Bible Society* and other similar institutions, the increased energy of the venerable *Society for promoting Christian Knowledge*, and the Biblical labours of the *Baptist* and other learned ministers and missionaries in the East; by which verna-

(6) Marsh's Course of Lectures, pt. i. Lec. 5, p. 86; and Lec. 6, p. 119. Griesbachii Nov. Test. Græc. Proleg. sec. 1, p. 37.

cular translations of the Scriptures have been rapidly multiplied, and extensively circulated: and in praying, that "every nation, and kindred, and people, and tongue, may soon be favoured with the inestimable blessing of the Word of God in their native tongue; for THE LAW OF THE LORD IS PERFECT, CONVERTING THE SOUL; THE LAW OF THE LORD IS SURE, MAKING WISE THE SIMPLE." Psalm, xix. 7.

FINIS.

INDEX.

A

Page.

ACTS OF THE APOSTLES, curious metrical version of..... 117
Act, authorizing the Bible to be read in Scotland..... 204
Akbar, emperor of the Moguls, requests a translation of the Scriptures into Arabic or Persian.....52. 56
letter of, to the king of Portugal 53
America, (South) first work printed at Mexico..... 46
Andrew's, (St.) university of, lectures of professors in..... 212
Anecdotes of Sixtus V. 11; of an illiterate priest, 108; of Edward VI. 121; of Queen Mary, 124; of Queen Elizabeth, 142; of Frederick II. of Denmark, 251; of Robert Passfield, 324; of J. Ferreira d' Almeida, 408; of Ernest, duke of Saxe-Gotha..... 412
Antiquaries, (Society of) founded by Archbishop Parker..... 163
Athos Mount, account of..... 456

B

Bartholomew's Day, Massacre of Huguenots on..... 76
Basque, or Cantabrian translation....See *Version*
Bedell, (Bishop) promotes translation of Scriptures and Liturgy into Irish..... 338
Beza presents valuable MSS. to the University of Cambridge... 84
BIBLE....See *Versions.*
the Zurich Latin one reprinted in Spain..... 39
Syriac version of, altered by Catholics.....49. 51
translation of into English, fixes the standard of the language..... 92
injunctions respecting 51. 120. 126. 128. 141. 143. 147. 181. 183. 188. 205. 211. 287. 322. 337. 479

Page.
BIBLE Genevan translation of..... 130
burnt or destroyed.....125. 139. 145. 182. 427. 450
(The Bishops')....156. 162. 181; translators of..... 156
authorized to be read in Scotland..... 204
wealthy householders in Scotland obliged to possess one. 211
(Radzivil)..... 278
Authorized *English* edition of....285; translators of.. 289
See *English Bible.*
Bibles, sent to Ireland, and number sold..... 201
(German) number of. ..... 213 487.
Bible, (English) fine imposed upon the printers for an error in.. 318
treated with indignity 343
German corruption of, an edition of..... 409, 488.
"Biblia-Polyglotta Britannica," a projected improvement of the London Polyglott..... 362

BIOGRAPHICAL NOTICES of Abbott (George) 305. Acoluthus, Andreas 458. Adam, (Michael) 227. Æneas, (John) 268. Aglionby, (John) 312. Ainsworth, (Henry) 316. Akbar, emperor of the Moguls, 52. 55, 56. Agricola, (Michael) 265. Alan, (Dr. William) 72. Ali Beigh, 460. Almeida, (J. F. d') 407. Amelotte, (Denis) 388. Andrews, (Dr. Lancelot) 290. Andrews, (Roger) 297. Alley, (William) 165. Aquino, (Philip d') 398. Arator, (Stephen) 266. Athias, (R. Joseph) 416. Azevida, L. de 458.——Bale, (John) 168. Barlowe, (William) 175. Barlowe, (Dr. William) 309. Bassandyne, (Thomas) 208. Baudart, (William) 402. Becon, (Thomas) 168. Bedell, (William) 340. Bedwell, (William) 294. Benedict, (XIV.) 479. Bernard, (Richard) 313. Bertram, (Cornelius Bonaventure) 81. Besse, (Pierre de) 386. Beza, (Theodore) 82. Biffrun, (Jacobus) 90. Bellett, or Bellott, (Hugh) 152. Bilson, (Thomas) 311. Bing, (Andrew) 297. Blahoslaus, (John) 267. Blanchini, (J.) 485. Boacher (Joan) 120. Boderianus, (G. F.) 34. Bogerman, (John) 403. Boreel (Adam) 404. Bowrey, (Thomas) 352. Boyse, (John) 303. Branthwaite, (William) 302. Breitinger (John James) 421. Bretkius, (John) 269. Brett, (Richard) 301. Bristoo, or Bristow, (Richard) 74. Broughton, (Hugh) 190. Browne, (George) 196. Brunius, (Melchior) 220. Bucer, (Martin) 99. Bucer, (Gerson) 402. Bude, or Budaeus, (Louis) 80. Budney, (Simon) 280 Burleigh, (Mr.) 293.——Canne, (John) 316. Canterus, (William) 36. Cardeira, (L. de) 459. Caroli, (Gaspard) 265. Castell, (Edmund) 366. Castalio, (Sebastian) 86. Chaderton, (Lawrence) 295. Cheke, (Sir John) 110. Christian IV. (of Denmark) 430. Ciaconius, (Petrus) 7. Clarke, (Richard) 292. Clay, (John) 231. Clement, XIII. 480. Clement, XIV. 480. Cole, (Thomas) 136. 171. Cole, (William) 136. Comitolus, (Paulus) 10. Courart, (V.) 394. Cotton, (John) 355. Cox, (Richard) 177. Crellius, (John) 417. Curcellæus, (Stephen,) 418. Czechovicius, (Martin) 281.——Dalmatin, (George)

274, 277. Daille, (John) 394. Dathen, (Peter) 247. Dakins, (William) 311. Davies. (Richard) 150. 165. Daniel, or O'Donel, (William) 337. Davies, (John) 331. Delhen, (P. and G.) 245. Dillingham, (Francis) 296. Diodati, (Giovanni or John) 373. 393. Donellan, (Nehemiah) 203. Downes, (Andrew) 303. Draconites, (John) 222. Duport, (John) 302. ———Eber, (Paul) 215. Ecchellensis, (Abraham) 379. Edward VI. 121. Eedes, (Richard) 307. Elger, (George) 445. Eliot, (John) 353. Ephraim, (John) 268. Espence, (Claude Dr.) 71. Ernest, duke of Saxe Gotha, 411. Euphemius, (St.) 513. Euze, (Nicholas de) surnamed Fraxinis, 68.——— Fagius, (Paul) 98. 227. Fareclowe, or Fairclough, (Mr.) 302. Fayus, or La Faye, (Anthony) 85. Filbinger, (Jer.) 417. Fenton, (Roger) 310. Fernandez, (Benedict) 46. Frizon, (Pierre de) 386.———Gell, (Robert) 315. Gilby, (Anthony) 132. Godeau, (Anthony) 388. Golius, (James) 370. Goodman, (Christopher) 134. Goodman, (Gabriel) 179. Gouge, (Thomas) 333. Goulart, (Simon) 85. Grundler, J.E. 524. Guadagnolo, (Philip) 379. Gudbrand, (Thorlakson) 261. 263. Grey, (Lady Jane) 122. Grindal, (Edmund) 172. Guest, (Edmund) 179———Harding, (John) 297. Harlem, or Wilhelm, (John) 34. Harmar, (John) 309. Harrison, (Thomas) 296. Heidegger, (J. H.) 420. Helitz, (Luke) 268. Hersuge, (Johan) 227. Hemmingius, (Nicolaus) 253. Holland, (Thomas) 299. Hommius, (Festus) 403. Hopkins, (John) 115. Horn, (Robert) 171. Hottinger, (J. H.) 419. Huatt, (Thomas) 151. Hutton, (Leonard) 312. Hughes, (William) 152. Hughes, (Stephen) 333. Hunnes, (William) 116. Hutter, (Elias) 232. Hyde, (Thomas) 351.———James I. 285. 313. Janicius, (Martin) 281. Jaquemot, (John) 85. Jarava, (Ferdinand) 28. Jay (Gui Michel le) 397. Jessenius, (Paul 268.) Jessey, (Henry) 327. Junius, (Francis) 234.———Kaldi, (George) 425. Kavieziuski, (Matthias) 280. Kelly, (J) 473. Kerney, (John) 203. Kilbye, (Richard) 299. King, (Geoffry) 293. Kirk, (Robert) 346. Kiska, (John) 281. Knopf, (Christopher) 254. Knox, (John) 137.———Lasco, (John) a 245. Latini, (Latino) 5. Laud, (Archbishop) 323. Lauritson, (Anders) 253. Laurence, 180. Layfield, (John) 293. Lenæus, (J.) 440. Leo, of Modena, 19. Leopolitanus, (Hieron.) 278. Leon, (Louis de) 28. Leti, (Gregorio) 15. Levita, (Elias) 226. Licarrague, (John de) 45. Lightfoot, (John) 368. Lively, (Edward) 295. Livinejus, (Johannes) 10. Lublinius, (Jacobus) 280. Ludolph, (Job) 412. Luther, 213.———Madsen, (Paul) 253. Maistre, (Anth. le) 389. Maldonatus, (Johannes) 8. Marets, (S. des) 393. Marolles, (Mich. de) 387. Maracci, (Louis) 379. Martin, (D.) 394. Marbecke, (John) 118. Mary, queen of Scots, 211. Martin, (Gregory) 73. Martini, (A.) 482. Mary, queen of England, 124. Marnix, (Philip de) lord of St. Aldegonde, 249. Masius, (Andrew) 36. Mercier, (Jean le) 230. Micron, (Martin) 245. Molnar, (Albert) 265. 423.

Page.
Montanus (Benedict Arias) 33. Moore, (P.) 472. Morgan, (William) 152. Muller, (J.) 419.———Negri, (S.) 475. Niemchan, (John) 269. Norton, (Thomas) 115.———Olde, (John) 96. Ottius, (J. H.) 420. Overall, (Dr. John) 291.———Parent, (Jerom) 398. Pareus, (David) 217. Parker, (Archbishop) 159. Parkhurst, (John) 176. Parry, (Richard) 331. Peerson, (Andrew) 167. Perne, (Andrew) 170. Perin, (John) 309. Peter I. 508. Petræus, (T.) 460. Philadelphus, or Perez, (J.) 27. Philips, (John) 347. Pinel, (Duarte) 24. Piscator, (John) 408. Pius VI. 481. Plantin, (Christopher) 37. Polanus a Polansdorf, (Arnand) 414. Pomis, (R. David de) 18. Powell, (David) 152. Prys, or Price, (Edmund) 153. Pullain, (John) 139.———Quesnel, (Pasquier) 392. Quinquarboreus, (Johannes) 229.———Rabbet, (Michael) 311. Rabus, (Justus) 448. Radcliffe, (Jeremiah) 302. Rainolds, (John) 297. Raphelengius, (Francis) 35. Ravens, (Dr.) 309. Ravis, (Thomas) 305. René Benoist, or Renatus (Benedictus) 69. Resen, (H. P.) 431. Reyna, (Cassiodorus de) 25. Rhese, (John David) 154. Richardson, (John) 295. Rodriguez, (Louis) 46. Roland, (Jacobus) 402. Rotan, (John Baptiste) 86. Rudbeck, (John) 440.———Saa, (Emanuel) 6. Saci, (L. J. le Maistre de) 390. Salisbury, (William) 150. Salisbury, (John) 154. Salmuth, (John) 219. Sampson, (Thomas) 135. Sanderson, (Thomas) 311. Sandys, (Edward) 165. Saravia, (Adrian à) 292. Savary de Breves, (Francis) 380. Savile, (Sir Henry) 308. Saubert, (John) 410. Schabtai ben Joseph (R.) 415. Schadæus, (Elias) 228. Schindler, (Valentine) 221. Schreccefuchsius, (E. O.) 229. Schultze, (Stephen) 488. Schultze, (Benjamin) 525. Schuren, (A. V.) 404. Scialac, (Victor) 381. Seaman, (William) 349. Sergius (Risius) 379. Sirlet, (William) 5. Sionita, (Gabriel) 381. 396. Smalcius, (V.) 451. Smith, (Miles) 300. Spalding, (Robert) 297. Speed, (John) 313. Spencer, (Dr.) 310. Statorius, (Petrus) 279. Stegman, (Joachim) 417. Stistrup, L. 504. Sternhold, (Thomas) 114. 116. Stregicius, (George) 268. Stuart, (Jas.) 465. Suicer, (J. C.) 419. Svaning, (H.) 436. Szanlus, or Arator, (Stephen) 266.———Tesfa Sion, or Peter, an Ethiopian, 61. Thompson, (Mr.) 293. Thompson, (Giles) 307. Thorlakson, (Gudbrand) 261. Thorlak, (S.) 438. Tighe, (Robert) 293. Tremellius, (Immanuel) 232. Truber, (Primus) 273. Tricessius, (Andreas) 280. Turrianus, (Franciscus) 6. Tye, (Christopher) 117. Tzandeck, (J.) 422. ———Valera, (Cyprian de) 29. 385. Vaughan, Richard 153. Veyga, (Garcilasso de la) 47. Vergerius, (Peter Paul) 237. Veron, (F.) 387. Victorius, (Marianus) 5. Vitenhove, (John) 244.———Udall, (Nicholas) 94. Ulenberg, (Caspar) 409. Ungnad, (John) baron of Sonneck, 270. 272. Ursinus, (Fulvius) 9. Usher, (Ambrose) 315. Usque, (Abraham) 23.———Walæus, (Anth.) 403. Walsh, (Nicholas) 203. Walton, (Brian) 363. Wansleb, (J. M.) 413. Ward, (Dr.) 305.

Page.
Ward, (Dr. Samuel,) 302. Waste, (Joan) 140. Wheeloc, (Abraham) 349. Whittingham, (William) 115. 133. Wingh, (Nicholas Van) 243. Wisdome, (Robert) 115. Wolder, (David) 220. Wuyck, (Jacob) 282.———Xavier, (Geronimo) 59. Xylander, (William) 216.———Zacius, (Simon) 279
Ziegenbalg, (B.) 523. Zinzendorf, (N. L.)..... ... 490
Blind woman, attachment of to the Scriptures 140
Boacher, (Joan) the *Maid of Kent,* a disperser of the New Testament..... 121
Bodies of the Protestants taken up and burnt 139
Bohemian Version, translators of, ... 268
Bohoritz, (Adam) grammatical work of..... 276
Books requested or ordered to be destroyed..51. 125, 126. 145. 159
not to be printed or sold without license51. 65, 66. 126. 241 243. 325
prices of.....114. 262
"Boy-bishop," election of, forbidden..... 44
Boyle, (Hon. Robert) promotes translation of the Scriptures into Irish, 344; Turkish, 349; Malayan, 350; contributes largely to *Society for the Propagation of the Gospel* &c... 353
Browne, (Dr. George) promotes the Reformation in Ireland. .. 196
Bucer, (Martin) invited to England..... 98
Buchanan, (Dr. Claudius) visits Syrian Christians..... 52
presents Syriac MSS. to Public Library at Cambridge. 52

C

Canstein Bible Institution..... 487
Canterus, (William) a learned philologer.....10. 36
Catholic correspondence 376 480
Cassiodorus de Reyna, a celebrated Spanish translator..... 25
Certificate of G. Xavier respecting copy of Persic *Gospels* presented to the Escurial 58
Charles V. abdicates the throne in favour of his son Philip II... 242
Christians of St. Thomas 48
Clarke, (Dr. A.) and the Rev. J. Pratt, publish a Prospectus of an improved Polyglott Bible. 363
Codex Bezæ, presented by Beza to the University of Cambridge 84
Concordance, first English one of the whole Bible..... 118
Congregation *de propagandâ Fide,* institution of. 374
works printed by. 375
Considerations on the "Prolegomena" of Walton's Polyglott... 361
Cornish language, how long spoken. 97
Correspondence, (Catholic)... ..... 376. 480
Councils, decrees of.....44. 49. 65, 66, 67
Coxe, (Leonard) a learned schoolmaster..... 96
Creed, ludicrously repeated..... 329
"Creed, (Little)" doggrel rhymes so called..... 329
"Critici Sacri," or Collection of Commentaries, &c..... 365
"Crypto-Calvinists," why so called.. 215

Page:

D

Day, (John) a celebrated printer..... 162
Decrees, of the synod of Diamper, 49; of Chasteau-Briant, 65; of Bourges..... 66
Diamper, synod of..... 49
Didacus de S. Maria, Mexican translator..... 46
Doctrines condemned by the *Index Expurgatorius* of Philip II. 42
"Douay Bible"..... 326
Dramas, (Religious).....47. 93. 209. 243
Dramatic representations forbidden in Scotland..... 209
Dublin, University of, when founded..... 203

E

Eccles, in Lancashire, inhabitants of, formerly extremely ignorant..... 328
Ecclesiastes, curious translation of..... 189
Edward VI. anecdotes of..... 121
Elizabeth, queen of England, acts of her reign..... 141
books belonging to..... 196
her death..... 196
English Bible, authorized edition of..... 285
intended revision of..... 317
errors in certain editions 318. 321
proposed to be amended..... 327
Epistle, commendatory one of P. Pius VI..... 482
Erasmus's *Paraphrase* translated into English 94

F

Fagius, (Paul) invited to England..... 98
Fiorenza (Theophilo de) editor of an Italian New Testament.. 17
Fox, (John) the Martyrologist, retires to the Continent. 130
France, progress of the Reformation in 75
persecutions of Protestants in 76
Fulke, (Dr. William) confutes the Rhemish Testament. 73. 74

G

Genevan translation of the Bible, 130; opposed 325; translators of..... 132
Georgians, conversion of the..... 513
Germany, opposition to the Reformation in..... 236
"Girdle of Verity," curious one so called..... 325
Gospels, ancient copy of, presented to the Escurial of Spain.. 57
Grey, (Lady Jane) letter of to her sister..... 122
Greek characters, when first printed in England..... 113
Greek church, deplorable state of, A. D. 1540..... 61
tongue, pronunciation of..... 111
lecture established at Cambridge..... 113
literature promoted by King Charles I..... 319
Grindal (Archbishop) his letter to Q. Elizabeth..... 184

H

Hampton-court Conference..... 286

Page
Harlem, or Wilhelm, (John) one of the editors of the Spanish Polyglott 34
Hebrew, first printed in England 155
Hebrew New Testament, editions of 227
MS. weight of, in silver, given for it 342
Herborn, (Divines of) their edition of the German Bible 220
Hersuge, (Johan) translates the New Testament into Hebrew .. 227
"History of Christ," spurious Persic one, by G. Xavier 56
Huguenots, massacre of them in France 76
Hutter's Polyglotts 225

I

James I. extracts from the writings of 313
Jarava, (Ferdinand) a Spanish translator 28
Jewish Institution at Halle 488
Jews, Italian Version published by them 18
persecutions of 20
conversion of, attempted by papal authority 21
veneration of, for the Scriptures 158
Ignorance of the Scriptures in Spain 44
Illiteracy induced by the destruction of the monastic libraries .. 107
Interrogatories, Bishop Hooper's, to his clergy 107
"Introduction to the Oriental Tongues," by Bishop Walton ... 362
Indexes, (Prohibitory) 34. 41, 42. 67. 236
1 John v. 7, when first inserted in the Saxon editions 221
Inquisition at Goa 49
Ireland, promotion of the Reformation in 196
names of English refugees who fled thither 200
Protestantism generally established in 201
English language introduced into 201
Liturgy translated into the Irish tongue 337
Irish Bible, expenses of 345
sent into Scotland 346
Irish language, laws respecting 342
Rebellion in 1641, acts of 343
Italian Version, curious account of ....10. See *Versions*.

K

Kalendar, reformed by Archbishop Parker 145

L

Latimer, (Bishop) dress of 130
Latini, (Latino) one of the editors of the Roman Septuagint ... 5
Laud, (Archbishop) letter to, from Charles I. 319
promotes learning 323
Laws, (Ecclesiastical) digest of 120
Leo of Modena, a celebrated Jewish rabbi 19
Lessons, to be read in churches 145
clergy permitted to select appropriate ones 146
Leti, (Gregorio) author of the "Life of Sixtus V." 15
Letter of Dr. Milner to the author 376

Page.
Letter of the Rev. C. Plowden to the author, 480; of Pius VI. to Martini, 482; of Lady Jane Grey to her sister, 122; of Archbishop Grindal, 186; of Charles I. to Archbishop Laud, 319; of Charles I. to the Turkey merchants..... 320
Lexicon of the Bible, Hebrew and Italian..... 19
"Lexicon Heptaglottŏn" of Dr. Castell..... 364
copies of destroyed by rats 366
Libraries (Monastic) destroyed..... 102
ancient ones..... 158
Licarrague, (John de) publisher of the Basque Version..... 45
Licenses, books not to be printed without.....51. 65
Liturgy, (Irish) 337; ordered to be used..... 337
Livinejus or Livineius, (Joannes) one of the editors of the Roman Septuagint.....10. 36
Lok's (Henry) curious translation of *Ecclesiastes*..... 189
Lord's Prayer, metrical version of..... 189
Louis, (Leon de) or Aloysius Legionensis, a celebrated Spanish translator..... 28
imprisoned for translating the Scriptures 28
Louvain French Bible..... 67
Lucas, (Francis) of Bruges, one of the editors of the Spanish Polyglott..... 36
Luther, death of, 213; virulent acrostic on..... 214

M

Maldonatus, (Joannes) one of the editors of the Roman Septuagint 8
Martinengo, (Maximilian de) first pastor of the Italian church at Geneva..... 17
Martyrs, (English) in the reign of Queen Mary..... 120
Mary, (Queen) her literary labours..... 95
queen of Scots, library of..... 211
Masius, or Dumas, (Andrew) one of the editors of the Spanish Polyglott..... 36
Massacre of the Protestants in France..... 76
Menezes, (Don Alexio de) archbishop of Goa..... 49
Mexican press, first book printed at..... 46
Monasteries, dissolution of, in England..... 101
Monastic libraries destroyed..... 102
Mons French New Testament..... 390
Montanus, (Arias) editor of Spanish Polyglott.....30, 32, 33
MS. Hebrew, valuable one belonging to Bishop Bedell..... 342
MSS. Syriac, of the Old and New Testament, presented to the Public Library at Cambridge, by Dr. Buchanan..... 52

N

Naci, (Gracia) a Jewish Portuguese lady, patronizes the translation of the Scriptures..... 22
Nadir Shah procures a translation of the Scriptures..... 515
Nantes, Edict of, and Revocation of the Edict..... 77
Netherlands, (Persecution in the) 241; authorized version of 400
New Testament, hid in a hay-loft..... 113

Page.

O

Olivarez, (Count) ambassador from the king of Spain to Sixtus V. anecdotes of..... 11
Oriental press established at Rome, by Cardinal F. de Medici 60
and Latin tongues, number of editions of the Scriptures in..... 382

P

Parker, (Archbishop) an eminent promoter of learning..... 162
founds the *Society of Antiquaries*..... 168
Parr, (Katharine) Q. of Henry VIII. causes the translation of Erasmus's *Paraphrase*..... 94
Paris, Theological Faculty of, inimical to the general circulation of vernacular Versions..... 63
"Pater-Noster, (White") copy of verses so called..... 329
Paul's (St.) Epistles, copy of belonging to Q. Elizabeth..... 195
Pentaglott, (German)..... 489
Pentateuch, Polyglott, one presented by Beza, to the chancellor of the university of Cambridge..... 84
Persecution of Syrian Christians, 49; of English in Q. Mary's reign, 129. 139, 140. 200; of the Bohemians, 426; of the French Protestants..... 477
Philadelphus or Perez, (John) publisher of Spanish Scriptures 27
Philip of Spain opposes the Italian version..... 11
"Philobiblical College"..... 428
"Pietists," who so called..... 498
"Pinckzovians," derivation of the name of..... 278
Pinel or Pinhel, (Duarte) editor of Spanish Old Testament..... 24
Plantin, (Christopher) a learned printer..... 37
Plays forbidden, 93. 209. 243. See *Dramas*.
Plays, (Religious) performed in Peru, 47. See *Dramas*.
Pobian, (R. Moses ben Elias) translates the book of *Job* into the *Romaic*..... 62
Polyglott, (London or Walton's) 356; assistant editors of 357; writer against 361; improved edition projected.. 362
(Spanish or Antwerp) 29; editors of 32; contributors to..... 38
Polyglotts, Hutter's, 222. 225; Wolder's, 221; Schindler's, 221; Draconites', 222; Le Jay's or Parisian, 395; German, 489; Leipsic,..... 490
Pomis, (R. David de) Jewish Italian translator..... 18
Popery, unnatural influence of..... 198
Portonariis, (Gaspar á) reprints the Zurich Latin Bible..... 39
Pratt, (Rev. Joshua) and Dr. A. Clarke, publish a prospectus of an improved Polyglott Bible..... 363
Preaching prohibited 93. 141
Printer, the first who had a patent for being printer to the king, in the learned languages..... 113
Printing in South America..... 46
Prophesyings, Scriptural discussions so called..... 184

Page
Protestantism, when generally established in Ireland..... 201
Psalmody introduced into the reformed churches..... 114
Psalms, translators of the English metrical version of..... 114
translator of the Dutch metrical version of..... 247

R

Raphelengius, (Francis) one of the editors of the Spanish Polyglott..... 35
Readers (public) established in the churches of Scotland..... 210
Rebellion, Catholic one in Cornwall, 96; in North of England, 182
Records of Syrian churches ordered to be burnt..... 51
Reformed church in France favourable to the general diffusion of the Scriptures..... 75
Reformation in France, opposed by the Catholics..... 76
in England, progress of, 109; in Scotland.... 204. 209
Refugees, (Protestant) 130; places in which they resided 130. 202
Rhemish New Testament 72; confutation of,.....73. 74
Rodriquez, (Louis) translator of the Mexican Scriptures..... 46
Rouille, (William) publisher of an Italian New Testament.... 17
Roz, (Francisco) appointed to alter the Syriac version..... 50
Russian church, state of..... 454

S

Saa, (Emanuel) one of the editors of the Roman Septuagint.... 6
Sabbath-day, sports allowed upon..... 194
Scotland, Bible authorized to be read in..... 204
the Bible when first printed in..... 208
Reformation in..... 204. 209
Scriptures, number of editions of, in the French language, 89; German, 213; Oriental and Latin..... 382
Scriptures forbidden to be generally read .....43.. 67. 240
ordered to be read at table by the bishops..... 44
public lectures upon the Hebrew and Greek, opposed 64
preservation of 158
(Carniolan) suppressed..... 272
attachment to, singularly manifested..... 324
Septuagint, Roman edition of..... 3
editors of..... 3
Shepreve, (John)..... 177
Sirlet, (William) one of the editors of the Roman Septuagint.. 5
Sixtus V. Biblical works of.....3. 10
anecdote of..... 11
Society for *the Propagation of the Gospel, &c.* when instituted 352
Hon. Robert Boyle's liberal contributions to its support..... 353
Spain, list of Biblical publications in, in 15th century..... 29
Spanish Polyglott..... 29
Spanish translations of Scriptures: *See Versions.*
Councils, decrees of..... 44
libraries..... 57
Students, rules for, given by Dr. Whitaker..... 305

Page.
Superstitious practices at Eccles, in Lancashire..... 329
Synods of the French reformed church, decrees of..... 77
Syriac Scriptures altered by Catholics,.....49. 51
Syrian Christians, attempts to subject them to the Romish church, 43
state of in 1807..... 52

T

Talmudical writings ordered to be burnt..... 20
Tesfa Sion or Peter, editor of an Ethiopic version..... 60
Texts of Scripture inscribed on the walls of churches,....91. 199.
ordered to be effaced,.....125. 128
Texts, (Original) critical editions of..... 536
Theatrical spectacles allowed in churches..... 44
Turrianus or Torrensis, (Franciscus) one of the editors of the Roman Septuagint..... 6

V

Valera, (Cyprian de) a Spanish editor..... 29
Vandalic dialects, mode of writing the, invented by Truber... 273
Venice, editions of Scriptures printed at..... 382
Verses, when first noted by numeral figures in the English editions 130
Versions, (Metrical).....116, 117. 139. 182. 189
Versions (Metrical) of the Psalms 114. 160. 207. 247. 249. 314. 383
Versions of the Scriptures: Acraic, 531. Americo-Indian, 353, 354. 532. Arabic, 59, 60. 359. 377. 380. 384. 397. 476. 518. Armenian, 458. 514. Basque, or Cantabrian, 45. Bohemian, 226. 267, 268. 224. 425. 493. Brazilian, (South America) 355. Bulgarian, 494. Cantabrian, or Basque, 45. Carniolan, 270. 274. 422. 492. Chaldee, 222. 225. 359. 397. Coptic, 531. Cingalese, 529. Croatian, 271. 422. 492. Danish, 224. 226. 250. 429. 497. Dutch, or Belgic, 243, 244. 249. 400. 403. 487. English, 72. 90. 110. 113. 130. 145. 155. 182. 207. 224. 285. 315. 321, 322, 323. 326. 463. Ethiopic, 60. 359. 531. Esthonian, 446. 512. Fanteic, 531. Finnish, 265. 443. 497. Formosan, 406 French, 67. 80. 87. 89. 224, 225. 386. 477. Gaelic, 464. Georgian, 513. German (Jewish) 227. 414. German, 213—220. 222. 224, 225. 231. 384. 408, 409. 417. 487. Greek, (Septuagint) 3. 221, 222. 225. 359. 384. 397. Greek Text, 225, 226. 231. 359. 384. 397. Greek, (Modern) 62. 495. Greenlandish, 535. Grison, or Rhætian, 90. 398. 486. Hebrew, 62. 222, 223, 224, 225. 227. 359. 384. 397. Helvetian, or Swiss-German, 418. 421. Hindoostanee, 522. Hungarian, 265, 266. 423. 493. Icelandic, 260. 437. 503. Irish, 202. 337, 338. 344. 470. Italian, 10. 17, 18. 224, 225. 372. 482. Latin, 39. 86. 221, 222. 224, 225. 229. 231, 232. 236. 359. 383. 397. Lapponese, 446. 497. Lettish or Livonian, 444, 512. Lithuanian, 269. 451. 507. Lusatian or Sorabic, 422. Malay, or Malayan, 350. 405. 527. Manks, 347. 472. Mexican, (South America) 46. Mixtecan, (South America) 46. Mohegan, (North America) 353. Neo-Greek, or Romaic, 62. 495. Persian, 52. 56, 57, 58, 348. 359. 515. Polish, 226. 277, 280,

Page
281. 448. 505. Pomeranian, 220. Portuguese, 407. 478. 526. Prussian, 507. Rhemish, (English) 72. Romanese, or Grison, 399. Romaic, or Vulgar Greek, 62. 495. Samaritan, 359. 397. Saxon, 214. 225. Saxon, (Lower) 220. Slavonian, 225. 283. 453. 508. Sorabic or Wendish, 277. 422. 491, 492. Spanish, 22. 25. 27, 28. 29. 224. 226. 384, 385. 478. Sueo-Gothic, 443. Susoo, 531. Swedish, 264. 439. 496. Swiss-German, 418. 421. Syriac, 222. 226. 232. 359. 378. 384. 397. 519. Tamul, 520. Telugic, 522. Turkish, 349. 494. Vandalic, 270. Wallachian, 423. 494. Welsh, 147. 331; 332. 335. Wendish, or Sorabic.....277. 422. 491, 492
Victorius or Victorinus, (Marianus) one of the editors of the Roman Septuagint..... 5
Vowel-points, (Hebrew) opinions concerning..... 226
Ursinus, (Fulvius) one of the editors of the Roman Septuagint.. 9
Usque, (Abraham) editor of the Spanish Old Testament..... 23
Vulgate Version, corruption of..... 47
sanctioned by Romish councils..... 67

W

Wales, acts relative to Divine Service in..... 147
charities of Mr. Gouge and others to the inhabitants of. 334
scarcity of Bibles in..... 336
Walton's (Bishop) Polyglott, 356; Reply to Dr. Owen's "Considerations," 362; "Introduction" to the Oriental tongues. 362
Weimar Bible..... 411
Welsh Bible, translators of.....150. 152. 331
Wolfe, (Reginald) printer to the king of England..... 113

X

Xavier, (Geronimo) writes a spurious *History of Christ* in Persian..... 56
certificate of, respecting the Persic *Four Gospels* presented to his Catholic Majesty..... 58

Z

Zerotin *John* baron of, patronizes the Bohemian translation.. 268
Zurich Bible..... 418
Zurich Latin Bible reprinted by Spanish Catholics..... 39

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The Plates to be placed in vol. I.

Frontispiece to face the Title
Plate 1st. to face..... page 9
Plate 2nd.——..... 307
Plate 3rd.——..... 181

ERRATA,

Page 307, I. vol. 11th line from the bottom, for *plate 4*, read *plate 2*.

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